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A Phenomenological Case Study of the Multicultural Counseling Experience of Students and Faculty in Relation to Their Perceptions of Their Multicultural Competency and CACREP Standards

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**A PHENOMENOLOGICAL CASE STUDY OF THE MULTICULTURAL
COUNSELING EXPERIENCE OF STUDENTS AND FACULTY IN RELATION TO
THEIR PERCEPTIONS OF THEIR MULTICULTURAL COMPETENCY AND
CACREP STANDARDS**

by

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Abstract

A PHENOMENOLOGICAL CASE STUDY OF THE MULTICULTURAL COUNSELING
EXPERIENCE OF STUDENTS AND FACULTY IN RELATION TO THEIR PERCEPTIONS
OF THEIR MULTICULTURAL COMPETENCY AND CACREP STANDARDS

Nial P Quinlan
Old Dominion University, 2009
Director: Dr. Danica Hays

The shifting population demographics of the United States are an unmistakable sign that the work of professional counselors and educators will continue to see an increase in the diversity of their client populations. It can be surmised, that paralleling this population change will be a subsequent increase in the demand for multicultural sensitive education and counseling, with particular attention being given to oppressed and marginalized groups who have been traditionally underserved. The counseling profession, guided by the American Counseling Association's (ACA) Code of Ethics, has unequivocally stated that professional counselors need to be proficient at providing multicultural competent counseling services to the growing and diverse multicultural population in the United States. It is not only a job requirement but a professional responsibility for counselors to be properly trained and prepared to effectively work with diverse and complex segments of our society. This study looks at the link between CACREP standards, graduate multicultural counseling training, and the resulting impact on the perceived competence of counselor trainees. It is a phenomenological case study exploring the experiences and perceptions of students and faculty in a CACREP accredited counseling program's multicultural course.

This dissertation is dedicated to Jim my life-time partner who has enjoined me and is truly loving, smart, funny and handsome, all of which helped make this a fun journey.

We have a lot more work to do in our common struggle against bigotry and discrimination. I say “common struggle” because I believe very strongly that all forms of bigotry and discrimination are equally wrong and should be opposed by right-thinking Americans everywhere. Freedom from discrimination based on sexual orientation is surely a fundamental human right in any great democracy, as much as freedom from racial, religious, gender, or ethnic discrimination. - Coretta Scott King, remarks, Opening Plenary Session, 13th annual Creating Change conference of the National Gay and Lesbian Task Force, Atlanta, Georgia, November 9, 2000.

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Chapter One

INTRODUCTION

Statement of the Problem

As defined by the Council for Accreditation of Counseling and Related Educational Programs (CACREP), social and cultural diversity is a core curricular experience required of all accredited graduate counseling programs. In addition, multicultural competence is infused into the American Counseling Association (ACA) Code of Ethics. These two entities set the standard for the counseling profession. In addition, three semester hours or four quarter hours of study in multicultural counseling, theories and techniques is a regulated requirement prior to sitting for licensure as a professional counselor in the Commonwealth of Virginia, as it is in most of the United States.

A majority of scholars in the counseling profession are likely to agree that the topic of multicultural competency training is significant to our times. Issues associated with culture abound in our daily lives – from oppression, power differentials, opportunity, racism, mental health, access to services, bias, immigration, poverty, privilege and so on. While many believe that racism has been eliminated, pointing to the civil rights movement of the 1960s (Thompson & Neville, 1999), much research indicates that racism (and other oppressions) are infused and maintained in all cross-cultural interactions (Sue, 2003). Multicultural issues permeate all aspects of our society from counseling to politics. In reference to the lack of discourse on racism in this country, attorney general Eric H. Holder, Jr. was quoted in the New York Times as saying “...though this nation has proudly thought of itself as an ethnic melting pot, in things racial, we have always been and we, I believe, continue to be in too many ways essentially a nation of cowards” (Cooper, 2009, p. 22). “The tragedy of 9-11 makes it clear that issues of class, race,

ethnicity, religion, and culture are some of the most pressing concerns of the twenty-first century” (Neukrug, 2007, p. 386). Feminist theorists have clearly shown that social oppressions (e.g., racism, classism, ethnocentrism, sexism, homophobia) devalue the lives of marginalized groups in our society and exacerbate their mental health problems (Brown, 1994; Comas-Diaz & Greene, 1994; Helms & Cook, 1999).

Multicultural training is clearly an important course and topic for counselors and counselor educators. What remains less clear is an understanding of what learning and teaching components make up an effective multicultural course, and how training translates into a counselor’s multicultural competence. It is also unclear how and which multicultural competencies correlate to the effectiveness of counselors working in an increasingly diverse world. MacPhee, Kreutzer, and Fritz (1994) struggled with these same questions, “How do educators address issues of diversity, given the limited knowledge base, and do such pedagogical efforts influence students’ knowledge and attitudes?” (p. 699).

Rationale

Can a course on social and cultural diversity have an impact on an individual’s judgments, stereotypes, generalizations, or biases towards populations different than their own? If it can, how does it accomplish the task? Should it be a required course?

Despite a strong pro-diversity movement which began in the 1960s, following the Civil Rights Act, there continues today to be a substantial portion of the U.S. population (traditionally a population consisting of Christian, White-Eurocentric individuals) that are threatened by the concept of multiculturalism and claim that the “national identity and well-being of the nation” is at risk (Kiselica & Ramsey, 2001, p. 438). Racism is embedded in American society (Jones, 1997; Smedley & Smedley, 2005) from families, neighborhoods, churches and government.

Considering that there is a substantial change taking place in U.S. demographics and future predictions of a dominant White population becoming a minority in size, racism is experiencing its own evolution. There are constant reminders that racism continues to subvert equality and oppress disenfranchised groups. There continues to be overt acts of prejudice, racist acts, acts of discrimination, and hate crimes toward minorities (Constantine & Sue, 2007). In addition, there is evidence that covert oppressions (i.e., microaggressions, sexism, racism, homophobia and other forms of prejudice) which are not only as destructive but are more disguised, appear to be on the increase and continue to have a severe detrimental affect on all oppressed minorities and on our society as a whole (Constantine, 2007; Constantine & Sue, 2007; Dovidio, Gaertner, Kawakami, & Hodson, 2002; Ridley & Thompson, 1999; Sue, Bucceri, Lin, Nadal, & Torino, 2007). Oppression toward all disenfranchised minorities keeps individuals in these populations under stress (Arredondo, 1999; Sue, Arredondo, & McDavis, 1992). It is clear that, as U.S. demographics continue to change, individuals of marginalized groups who continue to feel the effects of oppression are likely to seek mental health counseling at higher rates and counselors need to become more proficient at delivering multicultural sensitive services (McCreary & Walker, 2001).

Research continues to show that minority populations have been underserved and badly served by the counseling profession (Abromowitz & Murray, 1983; Abreu, 1999; Atkinson, 1985; Gushue, Constantine, & Sciarra, 2008; Hays, 2008; Lopez, 1989; Neukrug, 2007; Sue, Sue & Sue, 2003; White 1984); minority populations are reluctant to seek counseling, and when they do they have a higher incidence of terminating counseling prematurely (Atkinson, Morton, & Sue, 1998; Heppner & O'Brien, 1994; Richardson & Molinaro, 1996); minority populations are underrepresented as clinicians (Atkinson, Morten, & Sue, 1998; Brown & Minor, 1990); and

minority groups are underrepresented and uniquely challenged as counselor educators (Bryant, et al., 2005; D'Andrea & Daniels, 1991; Smith 1985). As a result, multiculturalism continues to be increasingly complex and remains a key component of counselor preparation, training, and practice (Chiu, 1996; Hays, 2008; Ochs, 1994).

“Although it can be acknowledged that the helping professions have done much to directly combat the overt forms of counselor and institutional bias through their production of competency standards and guidelines” (Sue, Nadal, Capodilupo, Lin, Torino, & Rivera, 2008, p. 330), there is still a lot of hard work left to be done. The problem is broad and complex, beginning with an understanding of how the population defines racism (Sue et al., 2008), to the profession's challenge in teaching multicultural counseling competence, deciding how to measure competence, and defining how to relate competence measures to effective counseling interventions.

In the last decade and a half, the growth of multiculturalism “has been identified as a critical area of professional development” (Hill, 2003, p. 39). There has been an “explosion of activity” (p. 40) on the topic, exemplified by the production of research journals and the conduction of workshops and conferences, to the creation and evolution of standards regulating graduate multicultural counseling education. At the same time, there has been an increase in the number of graduate counseling programs teaching multicultural competence which has resulted in an increase in faculty and student recruitment to the field (Hill, 2003; Ridley, Mendoza, & Kanitz, 1994; Steward, Morales, Bartell, Miller, & Weeks, 1998; Sue et al., 1992). “This has led to an increased focus on multicultural issues, in general, and multicultural competencies more specifically, in counselor training, research and practice” (Hays, 2008, p. 95).

As the diversity of the population in the United States continues to expand, it becomes imperative that counselors gain a better understanding of the effectiveness of their professional training. Additionally, to address the continued marginalization of oppressed minorities, multicultural education, training, and competence assessment of counselors working with diverse groups must be persistently scrutinized and continuously improved. “Because our profession has always prided itself in showing tolerance towards others, it seems evident that we will [continue to] see increased training in multicultural counseling... as well as increased research on the efficacy of varying counseling approaches with diverse clients” (Neukrug, 2007, p.535). A missing component is research on the efficacy of varying counseling training methods; the role CACREP standards, codes of ethics; and effectiveness of competency scales of measurement.

Most of the research work to-date has been quantitatively measured omitting the experiences and voices of either the trainee or the trainer. This study will address that deficiency by addressing the experiences and perceptions of faculty and students regarding their teaching and learning of the topic. Exploring the experiences of faculty and students engaged in a multicultural counseling training course adds an empirical dimension that provides through epistemic knowledge, additional evidence of the degree of course effectiveness.

Purpose

The purpose of this phenomenological study is to explore and describe the experiences of graduate students and diversity core area instructors in a multicultural course. The work intends to highlight the extent to which multicultural competency and CACREP standards are reflected in course work and how this course work and instruction affects students’ perceptions of their multicultural competence. This will be done through examination of documents, student focus groups, faculty interviews, and observations. The goal of the study is to add to the empirical

literature that has examined multicultural training methods, CACREP standards and their influence on multicultural counseling learning experience.

Most studies to date have included a broader review of what affects multicultural learning and meaning-making in a classroom, including: the traditional constructs of instructor style; knowledge and effectiveness (Banks, 2002); syllabus content; depth and breadth of assignments and readings (Pillari, 1998); and the role of modeling by instructors as a multicultural teaching tool (Bandura 1986; McAuliffe, 2002). This study will consider the often ignored experiences of students and faculty in a multicultural training course.

Research Questions

What are the lived experiences of students and counselor educators/faculty in a graduate CACREP accredited multicultural counseling course? How, if at all, do CACREP standards relate to the multicultural counseling course structure, process, and experiences of the students and faculty?

Key Terminology

Listed below are a few terms that will be referenced in this study. These are included here as the terms used in various contexts in the reviewed literature on multicultural counseling training. They are complicated and often controversial terms – in many cases scholars appear not to concur on a single definition for most of them.

Cross-Cultural(ism)

The term cross-cultural(ism) evolved from the cross-culturalism era of the 1960s through the 1970s in the United States (Kiselica & Ramsey, 2001). The term refers to the “belief that people of diverse ethnic and racial identities should retain their separate identities within the framework of the larger society” (p. 436).

Cultural Competence

According to Sue and Sue (2003), cultural competence is defined as a person “becoming aware of his or her own assumptions about human behavior, values, biases, preconceived notions, personal limitations, and so forth” (p. 18). It includes awareness of self (own worldview and understanding ones own culture, attitudes and beliefs, as well, understanding the role of power differentials, privilege and oppression), and awareness of client (client’s worldview, culture, attitudes and beliefs, and the role of power differentials and oppression in their lives).

A culturally competent counselor, according to Sue and Sue, will maintain a mindset and be continuously present with the worldview of their clients - cultural competence is seen as a continuing process for a counselor. Cultural competence requires a counselor to actively, purposefully, and intentionally use “appropriate, relevant, and sensitive intervention strategies and skills in working with his or her culturally different client” (2003, p. 18).

Culture

Pedersen (1999) suggested that there are two definitions of culture: one includes “values, beliefs, norms, rationalizations, symbols, ideologies, and other ‘mental products’ which provide descriptive categories” (p. 7). The second has been described as much broader and inclusive and states that culture is a “total way of life of people, including their interpersonal relations as well as their attitudes” (p. 7). This is echoed by Neukrug (2007) who used the following words and phrases in his definition of culture “shared values, symbols, language, ways of being in the world” (p. 393).

Linton (1945) stated that culture is “the configuration of learned behavior and results of behavior whose components and elements are shared and transmitted by the members of a particularly society” (p. 7).

Diversity

Diversity addresses the differences within a population on the variety of its domains including: ethnicity, race, sexual orientation, religion, physical disability, age, socio-economic status, education, and so forth (Baruth & Manning, 1999). “Diversity speaks to the presence or absence of numerical symmetry of these differences in our society” (Sue, et al., 1998, p. 10).

Ethnicity

According to Sue et al. (1998), ethnicity is commonly defined in two ways. First, it can include cultural and physical attributes as with race. This definition is frequently challenged in the literature as too limiting (Ponterotto & Casas, 1991). A second and more comprehensive definition given by Sue et al. states that ethnicity is: “‘a common ancestral origin’ on the basis of at least one of their national or cultural characteristics” (p. 10).

Multicultural Counseling

Pedersen (1988) described multicultural counseling as a counseling relationship between two or more people who (each) have different perceptions of their social environment. Axelson (1999) stated that multicultural counseling is the “interface between counselor and client that takes personal dynamics of the counselor and client into consideration alongside the emerging, changing, and/or static configurations that might be identified in the cultures of the counselor and client” (p. 13).

Multicultural Counseling Competence

Sue and colleagues (Sue et al., 1992; Sue, et al., 1982) described three basic competencies which have been widely accepted in the literature as the foundation for multicultural counseling competence. These three competencies are: counselor beliefs and

attitudes – mindset of counselor; knowledge – counselors understanding of their own worldview and the worldview of others; and skills – specific abilities and intervention strategies.

Multiculturalism

This term multiculturalism has been used interchangeably in the literature with cross-culturalism and diversity, however, the prevailing definition of multiculturalism discussed in the literature provides a strong argument that these three terms are sufficiently different and therefore in this study they will be used separately.

Multiculturalism traditionally has been defined as inclusive of ethnicity, race and culture (Arredondo et al., 1996). It has been argued that multiculturalism is present in all counseling (Pedersen, 1991a) and therefore counseling and multiculturalism are one in the same (Das, 1995). Pederson (1991a) referred to multiculturalism as the “fourth force” of counseling “complimentary to the other three forces of psychodynamic, behavioral, and humanistic explanations of human behavior” (p. 6).

Kiselica and Ramsey (2001) added to Pedersen’s (1991a) view that multiculturalism emerged from the “belief that people had multiple, rather than single, cultural identities that are defined by demographic variables (e.g., age, gender), status variables (e.g., educational, economic), and affiliations (formal and informal as well as by ethnographic variables e.g., nationality, ethnicity, language, religion)” (p. 438).

Chapter Two

REVIEW OF LITERATURE

A comprehensive literature review was conducted on current scholarly work on the subject of student and faculty experiences in a multicultural counseling course. Using a variety of sources including textbooks, books, and peer reviewed journals this review will include a discussion on: the changing demographics of the U.S. population as a context for the study; a brief history of multicultural counseling; multicultural counseling competence; CACREP Standards and ACA Code of Ethics; models of multicultural counseling training; current effective teaching practices for a multicultural counseling course; and will end with a review of empirical studies on which this study will build.

Changing Demographics

The United States is rapidly evolving into a country with a more multicultural and diverse population. According to the U.S. Census Bureau (2008), by the year 2015, racial and ethnic minorities will compromise one-third of the U.S. population. In addition, the Census suggests that almost half of the American population will be an ethnic or racial minority by the year 2050. Census numbers do not fully account for the enormity of the growth in the minority population in the coming years, as it does not include numbers for other disenfranchised minority populations including females, gay, lesbian, bisexual, transgendered or transsexual (GLBTT) individuals, lower socio-economic groups, and individuals with disabilities. This growth of the minority population in the U.S. is occurring because of the shifting of birth rates, aging trends, and increased immigration. As the size of the racial, ethnic and other disenfranchised minority populations increases, there has been no indication that racism and oppression is waning nor that their destructive side effects are decreasing. Therefore, this demographic shift should ring an

alarm to counseling professionals to be properly positioned and trained to handle this evolution. The U.S. population is becoming more multicultural, multiethnic, and multilingual: Are counselors, counselor educators, and the counseling profession ready?

Despite a strong pro-diversity movement which began in the 1960s, following the Civil Rights Act, there continues today to be a substantial portion of the U.S. population (traditionally a population consisting of Christian, White-Eurocentric individuals) that is threatened by the concept of multiculturalism and claim that the “national identity and well-being of the nation” is at risk (Kiselica & Ramsey, 2001, p. 438). Racism is embedded in American society (Jones, 1997; Smedley & Smedley, 2005) and along with the change in U.S. demographics, racism itself is experiencing its own evolution. There are constant reminders that racism continues to subvert equality, and oppress disenfranchised groups. There continues to be overt acts of prejudice, racist acts, acts of discrimination, and hate crimes toward minorities (Constantine & Sue, 2007). In addition, there is evidence that covert forms of racism (i.e., microaggressions, and other forms of prejudice) which are not only destructive but are more disguised, continue to be on the increase and have a severe detrimental effect on all oppressed minorities, as well as on our society as a whole (Constantine, 2007; Constantine & Sue, 2007; Dovidio et al., 2002; Ridley & Thompson, 1999; Sue et al., 2007). Oppression toward all disenfranchised minorities keeps individuals in these populations under stress (Arredondo, 1999; Sue, Arredondo, & McDavis, 1992). Therefore, as U.S. demographics continue to change, individuals of marginalized groups are likely to seek mental health counseling at higher rates and counselors need to become more proficient at delivering multicultural sensitive services (McCreary & Walker, 2001).

“Although it can be acknowledged that the helping professions have done much to directly combat the overt forms of counselor and institutional bias through their production of

competency standards and guidelines” (Sue et al., 2008, p. 330), there is still a long and difficult road ahead. The problem is broad and complex and includes: the profession’s challenge teaching multicultural counseling competence, measuring competence, and relating competence measures to effective counseling interventions for a growing disenfranchised population.

It is well documented that minority populations have been underserved and badly served by the counseling profession (Abreu, 1999; Abromowitz & Murray, 1983; Atkinson, 1985; Gushue, Constantine, & Sciarra, 2008; Hays, 2008; Lopez, 1989; Neukrug, 2007; Sue, Sue & Sue, 2003; White 1984); minority populations are reluctant to seek counseling and when they do, they have a higher incidence of prematurely terminating counseling (Atkinson, Morton, & Sue, 1998; Heppner & O’Brien, 1994; Richardson & Molinaro, 1996); minority populations are underrepresented as clinicians (Atkinson, Morten, & Sue, 1998; Brown & Minor, 1990); and minority groups are underrepresented and uniquely challenged as counselor educators (Bryant et al., 2005; D’Andrea & Daniels, 1991; Smith, 1985).

Teaching and learning are also impacted by multicultural issues including:

Prejudice and fears about sexuality, race, sexual orientation, disability and class, influence our teaching. Because they are embedded in our society, these forces may inadvertently limit potential teacher-student-subject relationships, even if we are actively trying to counteract their effects (Ropers-Huilman, 1999, p. 92).

Suicide, drop-out rates, malingering, depression, substance use and abuse, peer pressure, bullying, a lack of healthy role models, safety, and poverty all contribute to reducing the learning opportunities of students in oppressed minorities. “A fair and inclusive education is not possible for a student whose physical and emotional safety is routinely compromised” (Stone, 2003, p.143). In addition, the lack of role models, mentors, diversity in the classroom, and diverse

multicultural counseling instructors in graduate programs, all contribute to the feelings of isolation and separateness to the topic that negatively affects the learning of oppressed minorities, particularly students of color. To this end multiculturalism continues to be an increasing complex component of counselor preparation, training and practice (Chiu, 1996; Hays, 2008; Ochs, 1994).

In the last decade and a half the growth of multiculturalism “has been identified as a critical area of professional development” (Hill, 2003, p. 39). There has been an “explosion of activity” (p. 40) on the topic, exemplified by the production of research journals and the conduction of workshops and conferences, to the creation and evolution of standards regulating graduate multicultural counseling education. At the same, time there has been an increase in the number of graduate counseling programs teaching multicultural competence, and an increase in faculty and student recruitment to the field (Ridley, Mendoza, & Kanitz, 1994; Steward, Morales, Bartell, Miller, & Weeks, 1998; Sue et al., 1992, Hill, 2003). “This has led to an increased focus on multicultural issues, in general, and multicultural competencies more specifically, in counselor training, research and practice” (Hays, 2008, p. 95).

As a result of these dynamics “the multicultural counseling movement has evolved within a number of professional counseling organizations and training programs” (D’Andrea & Daniels, 1991, p. 78). Paralleling this evolution the counseling profession has maintained a multicultural framework that both guides counseling practitioners to retain a multicultural prism through which they view and treat their clients, and guides counseling educators in their training of future practitioners (Ponterotto, Casas, Suzuki, & Alexander, 2001) in an organized, professional and standardized fashion.

History of Multicultural Counseling

It has taken a few decades but today, diversity and culture are so enmeshed into counseling that multiculturalism is considered to be the fourth force in the counseling profession (Herring, 1997; Lee, 1989; Locke, 1998; Pedersen, 1991b; Sue et al., 1996). Mahoney and Petterson (1992), and Pedersen (1991a) defined the four forces of counseling as follows: (a) the first force came about through the evolution of the psychodynamic theory which included Freud's constructs of the unconscious, and biological impulses; (b) the second force consisted of the positivism movement of objectivity and observed behaviors; (c) the third force was defined as the combination of the existential movement in Europe and Humanistic/Rogarian movement in the U. S.; and (d) multicultural counseling. The fourth force was described as emerging in the 1960s "as an interdisciplinary perspective in which human behavior is described as reciprocal and interactive rather than linear and unidirectional" (Pedersen, 1999, p. 5). Pedersen described multiculturalism stemming from the interactions of and between individuals who are culturally diverse. It has also been described as a "transformation of attitudes about the role of culture and diversity in understanding and helping clients in counseling" (Kiselica & Ramsey, 2001, p. 433). As a stark contrast, before 1960 diversity and culture were nowhere to be found in counseling discourse (Kiselica & Ramsey, 2001).

Today multiculturalism has found a prominent position in the field and it has become an important aspect of counseling. Despite its acceptance, the complexity of multiculturalism is evident and Pedersen (1999) has called for the development of a unique multicultural theory to help conceptualize it and to address. A multicultural theory would address "the complex diversity of a plural society, while at the same time suggesting bridges of shared concern which binds culturally different persons to one another" (p. 7).

“Multiculturalism and ethical standards both emerged during the 1960s as separate strands of development within the counseling profession” (Watson, Herlihy, & Pierce, 2006, p. 99). They were the result of an acknowledgement of the ineffective services and treatments being provided to ethnic minority clients, and an effort to establish counseling as a stand alone profession (Atkinson, Morton, & Sue, 1998; Remley & Herlihy, 2005). Wehrly (1995) suggested three epochs that defined the evolution of multicultural counseling: monoculturalism – pre-1960s; cross-culturalism – 1960s through 1970s; and multiculturalism – 1980s into the present.

Monoculturalism

This was a period when the United States was considered a “melting pot” of different cultures. Assimilation – the melting in (Vace, Wittmer, & DeVaney, 1988) of all cultures into the majority (American) culture was the goal. This was described as cultural homogeneity. Deviations from the American norm – including differences in visible appearance, language or action - were considered “abnormal” and the accepted beliefs at the time were that these “abnormalities” needed to be changed and the individual assimilated into the larger culture. Discrimination, racism, and oppression were common and were condoned by society as a whole (Pettigrew, Fredrickson, Knobel, Glazer, & Ueda, 1982).

During this epoch, the first counseling association was formed called the American Personnel and Guidance Association (AGPA) and the first ethical codes for the profession were established based on similar codes laid out by the American Psychological Association (APA) (Watson, Herlihy, & Pierce, 2006). As with the counseling profession itself, established ethical codes from that era made no mention of cultural awareness as a prerequisite for ethical practice nor were there connections made between the role of culture and the therapeutic process (Harper,

2003; Kiselica & Ramsey, 2001; Ponterotto & Casas, 1991). At that time APGA membership was primarily White (Kiselica & Ramsey, 2001), and models of counseling training were primarily based on the experiences of White, European and American men (Sue, 1981).

Cross-Culturalism

The 1960s in the United States was a time of social unrest spurred by the Vietnam War, the Civil Rights Movement, and the disability rights and women's rights movements. A social transformation was at hand which included unrest, protest, and the questioning of authority including State laws and the Federal government. This led to the passage of the momentous and, considered at that time, controversial Civil Rights Act of 1964. Through these transitions a large portion of the majority White population began to be more aware of issues of race, prejudice, discrimination, and oppression (Baker, 2000).

During this period there was an emerging belief that individuals should be encouraged to retain their unique and separate cultural identities. Society began to accept the idea that society as a whole benefited from the diversity in the population while still being able to coexist (Axelson, 1999). Within the counseling profession this acknowledgement fostered the formation of the National Office for Non-White Concerns within the APGA (Harper, 2003). A respect for uniqueness of cultural difference was a growing trend amongst the counseling profession and was reflected in counseling literature, counseling training, and the counseling association itself (Kiselica & Ramsey, 2001). AGPA formed the Human Rights Commission, and the Association for Non-White Concerns in Personnel and Guidance (re-named in the 1980s to the Association of Multicultural Counseling and Development (AMCD)), which were focused on providing an opportunity to advocate for others who were culturally different (Ponterotto & Casas, 1991). The Journal for Non-White Concerns, later renamed, the Journal of Multicultural Counseling and

Development was developed and was “dedicated to the study of ethnic-minority concerns and the counseling of the culturally different” (Kiselica & Ramsey, 2001, p. 437).

Minorities were still referred to as culturally disadvantaged and it was during this time that the term multicultural counseling began to be used (Jackson, 1995). Topics appeared in scholarly journals that addressed cultural barriers that impeded effective counseling of culturally different individuals or groups. Significant theories on working with ethnic minorities were developed during this epoch (Harper, 2003). New text books were published to keep up with the rising demand created from the growing addition of new graduate multicultural counseling courses. Cross (1971) published *Negromancy* – the first theory on Black identity, Cass (1979) created the first model of gay and lesbian identity, and Sue and Sue (1977) developed the first study on the impact of socioeconomic status. Several additional identity models would be created later including Bell’s Interpersonal Model (Bell & Evans, 1981), Atkinson’s Developmental Model (Atkinson, 2004), and several White racial identity models (Neukrug, 2007). Further, APGA revised its code of ethics in 1974 to include for the first time, two references to minority clients, which appeared in the Measurement and Evaluation section (Watson, Herlihy, & Pierce, 2006). Multiculturalism was evolving and began to address cultural diversity rather than solely focusing on race and ethnicity.

Multiculturalism

During the epoch of multiculturalism the definition of culture had expanded from considering race and ethnicity exclusively to becoming more broad and inclusive of religion, sexual orientation, gender, and socio-economic status (Pedersen, 1991b). Multicultural education and training spread to all levels of the educational system (Stimpson, 1997).

The APGA changed its name in 1983 to American Association for Counseling and Development (AACD), and again in 1992 to the American Counseling Association (ACA). There were several code of ethics evolutions that included one new code addressing cultural issues – requiring an awareness by counselors of racial and sexual stereotyping in their workplace. This was followed by another Code evolution that addressed diversity-sensitive practice for the first time, an assessment code relating to avoiding stereotyping, a code addressing discrimination in the workplace, and a code addressing ethical practice using technology with underrepresented groups. Following that, the Code was changed in 1995 to give prominence to multicultural considerations, and multicultural components were included in 13 standards. The Code was revised again in 2005 to infuse diversity throughout the document.

This was an era of significant “proliferation of books on culture and diversity, a focus on training strategies and standards for multicultural competence, the development of cultural assessment instruments, and increased international leadership” (Harper, 2003, p. 15). During this period multicultural counseling competencies were created (Arredondo et al., 1996) which were infused into the counseling profession’s standards of practice.

Several cultural identity models were developed to review and attempt to understand the connections between identity and culture. Training models were developed to promote awareness, knowledge, and skills development of counselors working with culturally diverse clients. Multicultural counseling courses started to become a required experience in most graduate counseling training programs (Ponterotto, Alexander, & Grieger 1995) in-part resulting from the development of the Council for Accreditation of Counseling and Related Educational Programs (CACREP)’s 2001 Standards.

Additional advancements of multiculturalism posed several challenges with respect to multicultural counseling training. These included: (a) addressing the opposition to multicultural counseling which still existed, particularly in institutions of higher learning and was reflected in the resistance in recruiting, hiring, admitting and retaining a diverse faculty and student body who valued multicultural counseling and enriched the profession; (b) the presence of ethnocentrism and prejudice was a challenge that needed to be continuously addressed – research had shown that multicultural education helped reduce this prejudice; (c) a climate of trust and safety needed to be established in a training course to allow for the confrontation and dialogue about racism and prejudice by trainees; (d) knowledge and skills were needed to address trainee's and trainer's discomfort which was an inevitable part of the discovery of personal biases and the movement toward tolerance; (e) training models needed to be addressed and customized to meet the differing multicultural development levels and needs of each student; (f) understanding how the cultural make up of the instructor (and classroom) played a role in the outcomes of multicultural training – teaching was difficult and challenging and required sensitivity, caring, and a high level of personal racial identity; and (g) understanding the role of experiential activities which were being defined as an important part of the learning and training experience (Kiselica, 1999).

As counseling educators prepare for the future, Kiselica and Ramsey (2001) offered the following: counselor educators are in transition – as the movement is relatively new, faculty who have not been adequately trained in their own multicultural counseling skills will have to be re-trained; the idea that multicultural counseling training will need to be infused in the curriculum which is gaining growing support from research and is being mandated by the ACA Code of Ethics and CACREP accreditation standards(ACA, 2005; CACREP 2001, 2009); along with

experiential activities, other tools such as the use of mentoring activities and immersion experiences which are proving to be excellent training tools for multicultural counselors will need to be expanded; multicultural competency requirements will need to become standardized; faculty and students will be required to become more culturally diverse; new ways of effectively confronting biases will need to be identified through research; a focus on the joyful aspects of difference will need to be enhanced; gate-keeping may need to be considered of students who retain extreme biases that may be harmful to their clients; and the efficacy of multicultural training and competency measurements will need to be continuously evaluated through research.

In summary, over the past 40 years there has been an evolution in the field of counseling spurred on by the tremendous force of the multicultural movement. Cultural diversity has become an important topic of multicultural training, as such there has been a parallel increase in standards, recommendations and guidelines being adopted by professionals in their training (Coleman, Morris, & Norton, 2006). Nevertheless, there work is continuing and expanding.

Multicultural Counseling Competencies

“There is wide acceptance that multiculturalism is a highly relevant, integral aspect of the counseling profession” (Coleman, 2006, p. 168). Effective multicultural training is crucial to meet the increasing demand and complexity of multicultural counseling. Assessing multicultural counseling competencies is a way to measure the effectiveness of training and may prove effective in predicting future success for counselors working with culturally diverse populations. However, according to the literature the task of measuring competence has been arduous.

Counseling competence has been referred to as the counselor’s ability – knowledge and skills – to bring about positive change in the client (Herman, 1993; Shaw & Dobson, 1988). In turn, multicultural counseling competence includes: the development of a trusting counseling

relationship “in which the counselor and the client belong to different cultural groups, hold different assumptions about social reality and subscribe to different worldviews” (Das, 1995, p. 45). The difference between counseling competencies and multicultural counseling competencies is the role of culture in the therapeutic relationship between counselor and client (Coleman, Morris, & Norton, 2006). Building the therapeutic relationship is made more difficult when there is a cultural difference between counselor and client (Dana, 1993). “It is imperative that counselors explore how diversity affects [the] counseling process and outcome” (Hays, 2008, p. 95) including its impact on the fundamental, relationship building stage between counselor and client.

“The claim that multicultural counseling competence is a critical component of counselor training, supervision and practice resounds throughout the literature” (Ridley & Kleiner, 1993, p. 5). A recurring theme is that counselors who do not have adequate competence to work with different cultures are being unethical (Ridley & Kleiner., 1993). “Furthermore, sociopolitical realities of minorities (i.e., oppression experiences) are often reflected and perpetuated within the counseling relationship” (Hays, 2008, p. 95), all of which supports a requirement to provide empirically based and scientifically supported multicultural counseling competency training.

In addition to measuring a counselor’s competency, Arredondo (1999) stated that “multicultural counseling competencies provide guidelines for ethical education” (p. 77) of multiculturally competent counselors. Competencies provide “standards by which to judge” (p. 77) the effectiveness of teaching and/or the competence of the counselor.

The implications of measuring multicultural competencies are well documented in the literature. Nevertheless, there remains considerable debate in the field on the topic of multicultural counseling competencies. This debate ranges from discussions on what should be

included in a competency scale to debate about the overall definition of multicultural counseling competence. Research has not reached a consensus whether there should be a distinction between counseling and multicultural counseling competencies, i.e., the notion that “all counseling is cross-cultural” (Arredondo, 1999, p. 103). Nor is their consensus regarding the relationship between counseling competence and multicultural counseling competence (Constantine, 2002; Das, 1995; Fuertes & Bobst, 2002; Sadowsky et al., 1994). Researchers have not been able to agree on the definition of multicultural competence (Ridley & Kleiner, 1993), nor have they agreed on what should be included (Constantine & Ladany 2001; Roysircar, 2003; Sue et al., 1992).

Pope-Davis et al., (2002) stated that “a competent counselor must be multiculturally competent to function effectively” (p. 356). Das (1995) expanded that notion in his research which showed that “viewing all counseling as multicultural counseling has its advantages and its disadvantages” (p. 49). The disadvantages include: if all counseling is multicultural counseling this may mask the special needs of a diverse group of clients and therefore they may continue to be served poorly; advantages include: moving multicultural counseling into mainstream – “making it a concern for all counselors” (Das, 1995, p. 49).

Still further research regarding multicultural counseling competencies has suggested there be unique competencies for working with specific populations such as: women, children, and families (Hansen, 1992; Imber-Black 1997); and with clients with HIV and their families (Ka’opua, 1998), to name just a few.

Throughout the literature, it is clear that the topic of multicultural counseling is an important one and continues to be widely debated. Nevertheless, there is some agreement regarding a framework of components that make up multicultural competency. Sue and

colleagues (Sue et al., 1982; Sue et al., 1992) established a tripartite model of multicultural counseling competencies which has formed the mainstay of most empirical discussions in regard to multicultural counseling competencies. The model has since been expanded and redefined (Ridley & Kleiner, 1993; Roysircar, 2003), as its importance has become validated. The tripartite model has been widely researched and continues to serve as an important framework in understanding multicultural competence (Ridley & Kleiner, 1993). The tripartite model includes three components: beliefs and attitudes, knowledge, and skills. Sue and Sue (2003) have proposed that multicultural competent counselors are defined by their self-awareness of values and biases, their understanding of their worldviews and the worldviews of their clients, and are equipped with the facility to use interventions that are culturally appropriate.

Beliefs and Attitudes

Beliefs and attitudes refer to the mindset of the counselor and include: the counselor's thoughts, beliefs, biases, awareness, generalizations, and stereotypes regarding their culturally different clients. Culturally competent counselors can recognize ways that their biases, prejudices and stereotypes affect the establishment of a trusting multicultural counseling relationship. A counselor is considered competent in this component of the tripartite model if he or she possesses most of the following: (a) an awareness of his or her own cultural heritage and valuing and embracing diversity; (b) an awareness of how the counselor's own biases and values and how they may affect the therapeutic relationship with culturally different clients; (c) a degree of comfort with the differences between themselves and their clients including: sexual orientation, socioeconomic status, disability, ethnicity, race, religion, gender, and so on; (d) being sensitive to their own biases, own limitation, and other characteristics that may be in the way of providing the best services to the client and be prepared to refer the client if need be; and

(e) an awareness of their own sexist, racist, heterosexist beliefs (Sue & Sue, 2003). According to Sue and Sue, this is a difficult process and is addressed only in a limited fashion in multicultural counseling training programs. “What makes examination of the self difficult is the emotional impact of attitudes, beliefs, and feelings associated with cultural differences such as racism, sexism, heterosexism, able-body-ism, and ageism” (p. 18).

CACREP 2009 Standards attempt to infuse language into their standards that directly address each of the tripartite competencies. Listed below are three examples of CACREP standards addressing attitudes and beliefs:

- Section II, Professional Identity, Knowledge Section G. – Social Cultural Diversity: “attitudes and beliefs, understandings, and acculturative experiences, including specific experiential learning activities designed to foster students’ understanding of self and culturally diverse clients”; “counselors’ roles in developing cultural self-awareness, promoting cultural social justice, advocacy... and other culturally supported behaviors that promote optimal wellness and growth...”; and “counselors’ roles in eliminating biases, prejudices, and processes of intentional and unintentional oppression and discrimination.” (p.10).
- Section III, Professional Practice, Clinical Mental Health Counseling, Diversity and Advocacy: “Understands the effects of racism, discrimination, sexism, power, privilege, and oppression on one’s own life and career and those of the client” (p. 31); in Assessment, Skills and Practices has “an awareness of cultural bias in the implementation and interpretation of assessment protocols” (p. 32); in Diagnosis “understands the relevance and potential biases of commonly used diagnostic tools with multicultural populations” (p. 34); in Marriage, Couple, Family Counseling

“understands how racism, discrimination, sexism, power, privilege, and oppression, on one’s own life and that of the client” (p. 37).

- Section III, Professional Practice, School Counseling, Counseling, Prevention and Intervention: “Demonstrates self-awareness, sensitivity to others, and the skills needed to relate to diverse individuals, groups, and classrooms” (p. 40).

Knowledge

This component refers to the knowledge that counselors have of their worldview and the worldview of their clients. Sue and Sue (2003) described this knowledge as seeing and accepting without judgment – “cultural role taking” (p. 20).

Knowledge competence includes: acquiring specific knowledge regarding the type of clients that the counselor will be working with; the competent counselor will have a knowledge of the sociopolitical system with respect to its treatment of marginalized groups in society; the competent counselor will have an understanding of competent counseling practices; and the competent counselor will have gained knowledge with regard to barriers that prevent some marginalized clients from seeking counseling services (Sue & Sue, 2003). In addition, knowledge relates to an understanding of multicultural counseling theories, definition of terms, understanding oppression and the impacts of racism, sexism, heterosexism, ethnocentrism, and knowledge of culturally appropriate norms, values, and customs.

Several examples of knowledge competencies are listed throughout the CACREP 2009 standards. Below are two examples of the language used to refer to knowledge:

- Section II, Professional Identity, Knowledge

Acquire knowledge of “theories of multicultural counseling, identity development, and social justice” (p. 10); acquire knowledge of “theories and models of individual, cultural,

couple, family, and community resilience” (p. 10); understand “interrelationships among and between work, family, and other life roles and factors, including the role of multicultural issues in career development” (p. 11); knowledge of “social and cultural factors related to the assessment and evaluation of individuals, groups, and specific populations” (p. 13).

- Sections III Professional Practice

A knowledge component is added to each Core Area under sections including: Foundations, Counseling, Prevention, and Intervention, Diversity and Advocacy, Assessment, Research and Evaluation, and Diagnosis. Specific references to multicultural knowledge are highlighted in the Diversity and Advocacy Section including the following statements: “understanding how living in a multicultural society affects clients...” (p. 19); and in the Diagnosis Section “understands the relevance and potential cultural biases of commonly used diagnostic tools as related to clients...” (p. 21).

Skills

These are the specific tools, interventions and techniques that are necessary to work with culturally diverse clients. Competent counselors should possess the following skills according to Sue and Sue (2003): must be able to pull from a large variety of techniques; must be able to communicate accurately; can perform institutional interventions on behalf of the client as needed; is aware of their own helping style and can recognize personal or professional limitations, and can anticipate the impact they may have on their clients; and they have a systemic approach when working with their clients.

CACREP 2009 Standards detail many multicultural competency skills. They are primarily listed under Skills and Practices in each section. Two examples include:

- Section II Professional Identity, Assessment

An ability to provide “ethical strategies for selecting, administering, and interpreting assessment and evaluation instruments and techniques in counseling” (p. 13).

- Section III Professional Practice

A Skills and Practice component is added to each Core Area, under sections including:

Foundations, Counseling, Prevention, and Intervention, Diversity and Advocacy,

Assessment, Research and Evaluation, and Diagnosis. Examples relating to multicultural skills include: “demonstrates the ability to provide culturally relevant education programs

that raise awareness and support...” (p. 19); “Demonstrates the ability to modify

counseling systems, theories, techniques, and interventions to make them culturally

appropriate for diverse populations...” (p. 20); “Demonstrates the ability to identify and

understand clients’ personal, family, and cultural characteristics related to...” (p. 24);

“Demonstrates the ability to make accommodations for career needs unique to

multicultural and diverse populations...” (p. 25); “understand the unique

needs/characteristics of multicultural and diverse populations with regard to...” (p. 25):

“demonstrates the appropriate use of culturally responsive individual, couple, family,

group, and systems modalities for initiating, maintaining, and terminating counseling” (p.

31); “demonstrates the ability to modify counseling systems, theories, techniques, and

interventions to make them culturally appropriate for diverse populations” (p. 32);

“demonstrates the ability to provide effective services to clients in a multicultural

society” (p. 37).

Research has indicated that most training programs in multicultural counseling currently address the beliefs and attitudes, and knowledge tripartite components (Christensen, 1989; Lopez

et al., 1989; Parker, Valley, & Geary, 1986; Pedersen, 1988; Ridley, Mendoza, Kanitz, Angermeier, & Zenk 1994) will limited attention being paid to skills. However, as reflected in the CACREP 2009 standards, there is a long-term trend toward the development and focus on skills (D'Andrea, & Daniels, 1991; Leong & Kim, 1991). The literature on multicultural training suggested that there is a shift towards skill building as evidenced by a lack of trained counselor educators who understand the complexities of multicultural training. Many counseling departments have found it more convenient and efficient to shift to skill building as these are more easily taught and objectively measured (Brinson, Brew, & Denby, 2008).

The tripartite competencies discussed by Sue and colleagues (Sue et al., 1982; Sue et al., 1992) have been expanded to include counselor awareness of their own values, biases, and assumptions. Further, they now include 31 multicultural competencies that were endorsed by the AMCD in 1992 (Cartwright, Daniels, & Zhang, 2008) and formally adopted by the ACA in 2003.

Limited consensus exists in the literature regarding competency measurement instruments. Instruments have been designed to help measure counselor's abilities to work with culturally different clients, to help trainers and educators assess their success in training multicultural sensitive counselors, and to assist students and prospective counselors to understand what types of professional competencies they will be required to acquire (Cartwright, Daniels, & Zhang, 2008). Although, "multicultural education and training is an area in the counseling field that continues to receive a great deal of pedagogical and theoretical attention" (Coleman, 2006, p. 168), there is a paucity of research that supports the effectiveness of instruments that measure multicultural counseling competence. A review of the literature revealed limited research on ways to measure the effectiveness of multicultural counseling

competence training. Research that directly addresses the link between training, competency and effective counseling practice, also appeared limited. In addition, the topic of what aspect of the counseling relationship is most impacted by multicultural counseling competency had yet to be addressed.

Despite the lack of consensus on a clear definition for multicultural counseling competency (Holcomb-McCoy, & Day-Vines, 2004) and the lack of agreement of what should be included as a scale of competency measurement, there exists a plethora of assessment tools created to measure multicultural competence. Some of the most widely used instruments include the MAKSS- an instrument by D'Andrea, Daniels, and Heck (1991), based on Sue et al. (1992) 31 competency scales; MCAS-B – Multicultural Counseling Assessment Survey (Ponterotto, Sanchez, & Magids, 1991); MCI – Multicultural Counseling Inventory Sadowsky, Taffe, Gutkin, & Wise 1994); CCCI-R - Cross-Cultural Counseling Inventory Revised (LeFromboise, Coleman, & Hernandez, 1991); and MCCTS – Multicultural Counseling Competence and Training Survey (Holcomb-McCoy & Myers, 1999). Ridley and Kleiner (2003) reiterated a recurring question regarding the validity of these measurement instruments: do they measure accurately the competence of the counselor when working in multicultural counseling settings?

It is clear that without consensus on a consistent definition of what constitutes a multicultural competent counselor and considering the randomness of scale instrument tools designed to measure multicultural counseling competencies, for the moment multicultural counseling competency measurement appears in a holding pattern without consensus and clarity. Professional entities like CACREP and their accreditation standards (CACREP, 2001, 2009), and the ACA's code of ethics (ACA, 2005) are in position to fill the void and require minimum standards are being followed in the counseling profession as research on the topic of competency

continues to evolve. This was echoed by Arredondo (1999) who expressed her opinion that for current counseling education programs “competencies need to [be] guided by ACA’s ethical standards [and] credentialing practices of both Counseling for the Accreditation of Counseling and Related Educational Programs (CACREP) and the National Board of Certified Counselors (NBCC)” (p. 108). In his support for the need for ethical codes, Neukrug (2007) stated that “although there are positive and negative aspects of ethical guidelines, the professional associations clearly believe that the development of such codes has been crucial to professionalizing the mental health fields” (p. 57).

ACA Code of Ethics and CACREP Standards

Counselors are guided by two professional organizations: the ACA as a governing body for the profession, and CACREP, an accrediting body for education programs. Both of these institutions have a focused effort to address the growing need for multiculturally competent counselors. Following is a brief overview of the ACA 2005 Code of Ethics (ACA, 2005), and the CACREP 2001 and 2009 Standards. This overview will serve to put into context the importance the counseling profession has placed on multicultural competency.

ACA 2005 Code of Ethics

Multiculturalism is written into all sections of the ACA Code of Ethics (2005) including: Section E.5b. – “Counselors recognize that culture affects the manner in which clients’ problems are defined”; Section E.5.c. – “Counselors recognize historical and social prejudices in the misdiagnosis and pathologizing of certain individuals and groups and the role of mental health professionals in perpetuating these prejudices through diagnosis and treatment”; Section E.8. – “Counselors recognize the effect of age, color, culture, disability, ethnic group, gender, race, language preference, religion, spirituality, sexual orientation, and socioeconomic status on test

administration and interpretation...”; Section F.2.b. – “Counseling supervisors are aware of and address the role of multiculturalism/diversity in the supervisory relationship; and, in education (Section F.11) the Code of Ethics states in part: “...infuse multicultural/diversity competency in their training and supervisor practices... they actively train students to gain awareness, knowledge and skills in the competence of multicultural practice.”

CACREP 2001 Standards

New CACREP Standards were being introduced at the time of writing this research, therefore a discussion of both the existing standards and the new standards are included. As this research will focus on a bounded case – a graduate, CACREP accredited, social and cultural diversity class – that was designed, and created prior to the introduction of the 2009 Standards, the context and focus of this work was based on CACREP 2001 Standards.

CACREP was established as the accreditation council to set standards for professional counseling education programs (Smaby & D’Andrea, 1995). It was founded in 1981 and today accredits 484 master’s and 53 doctoral counseling programs (CACREP Directory, 2008). Part of a counselor’s professional training, according to CACREP, dictates that there be an increased awareness of the nature of biases, an understanding of how minorities are affected by these biases, and an increase in counseling skills to address this population. Counseling educators may better accomplish the achievement of these multicultural competencies with a more focused approach to multicultural education and having a clearer understanding of the experiences of the learners in the classroom. The CACREP standards revision in 2001 emphasized “multicultural training in [the] curriculum and clinical instruction” (Cates, Schaeffle, Smaby, Maddux, & LeBeauf, 2007, p.26). CACREP 2001 standards stated that the accreditation standards were a “minimal criteria for the preparation of professional counselors, counselor educators and student

affairs professionals.” The standards required that each program provide “curricular experiences and demonstrated knowledge in each of the eight common core areas are required of all students in the program(s)” (CACREP, 2001, Eligibility Requirements) – including Social and Cultural Diversity. The Director of Accreditation for CACREP, R. Urofsky stated that, CACREP does not require a program to have a specific course to address the social and cultural diversity requirement, allowing instead each accredited institution to choose how best to cover each of the core content areas, including social and cultural diversity (personal communication, April 7, 2009). The CACREP 2001 Standards “increased multicultural training requirements, particularly in social/cultural knowledge domains” (Cates, et al., 2007, p. 28).

Social and cultural diversity. A brief overview is included here regarding the content of this subsection found under Program Objectives and Curriculum Section K.2: “Studies that provide an understanding of the cultural context of relationships, issues and trends in a multicultural and diverse society related to such factors as culture, ethnicity, nationality, age, gender, sexual orientation, mental and physical characteristics, education, family values, religious and spiritual values, socioeconomic status.” These should include: “multicultural and pluralistic trends”; “attitudes, beliefs and understandings”; “experiential learning activities”; “individual, couple, family, group and community strategies”; and “counselor roles in social justice, advocacy and conflict resolution” (CACREP, 2001, K.2).

CACREP 2009 Standards

The CACREP 2001 standards were revised at the time of writing this research and are to be replaced with the 2009 CACREP Standards on July 1, 2009 (CACREP, 2009). Differences in the two standards related to multicultural competence are highlighted in Figure 1. The 2009 standards included a more focused attempt to infuse knowledge, beliefs and skills into each of

the standards sections; there was an increased presence of multicultural topics in each section; and there was more consistency in the definition of terms like culture, diversity and multicultural counseling. According to CACREP's Director of Accreditation R. Urofsky, the 2009 Standards require a demonstration of knowledge and skills outcomes in social and cultural diversity domains from each accredited institution (personal communication, April 7, 2009). The revised 2009 standards reflected a continued growing commitment to "multicultural training in curriculum and clinical instruction" (Cates et al., 2007).

Early in the history of the counseling profession there was a recognition of a need to have standards of practice that were guided by a code of ethics and program accreditation (Constantine & Sue, 2006; Holcomb-McCoy, 2004, Sue et al., 1982). How well this need has been met and how it has translated into multicultural counseling competence has yet to be empirically studied. "Standards set by CACREP for training counselors for a multicultural society, if implemented properly, will go a long way toward standardizing and upgrading training for multicultural counseling" (Das, 1995, p. 46). Nevertheless, this literature review revealed no studies that illuminated how and how much a multicultural course influences or improves a counselor's proficiency working with clients who are cultural different than themselves. Research studies have not explained how a course in multicultural counseling affects the counselor's multicultural competence or perception of their competence. It is also unclear how a course addresses or is influenced by CACREP Standards. Ergo, it remains unclear how a program that is infused with multicultural content, guided by CACREP Standards, is more or less efficient in teaching multicultural competency.

CACREP Standards have been criticized as potentially limiting the creativity of instruction; being too costly to comply, implement and maintain for many institutions; and

potentially dictating the type of faculty that should teach each core course, nevertheless, as Neukrug suggested “it is clear that CACREP is here to stay” (2007, p.71).

The following section will review the literature on teaching models and methods related to multicultural training and competence.

Models of Multicultural Counseling Training

“Multicultural counseling training assists counselors in becoming more effective service providers in their work with persons from different backgrounds” (D’Andrea & Daniels, 1991, p 79). Research has concentrated on three training models for multicultural counseling training. The first calls for the teaching of multicultural competencies in a specific course. A second model, suggests a combination of the first, teaching the core multicultural competencies in one course while infusing some multicultural content into other courses in the program – group work, supervision, diagnosis and treatment planning, skills, practicum, and internship for example – in this way multicultural counseling competency is stretched throughout the program, providing variety in venue and subject matter and extending the time the student is exposed to the topic. This second model appears to be reflected in the 2009 CACREP Standards. A third model, suggests that multicultural counseling competencies be infused into all course work throughout the graduate program – as a systematic approach.

A literature review indicated that most programs in counseling offer at least one course in multicultural counseling – influenced by CACREP accreditation standards (Hills & Strozier, 1993), and the most common approach used was a combination approach of a single course with infusion into all other courses (Dinsmore & England, 1996). Many researchers have called for an increased body of knowledge evaluating the effectiveness of training programs teaching

multicultural competence (D'Andrea, et al., 1991). To date however, models used to train multicultural counselors have received limited attention in the literature.

Single Course Approach

This is a single semester course and tends to cover topics to build knowledge - diversity, race, ethnicity, acculturation, and assimilation; to build self awareness – through experiential and immersion exercises; however, many times it lacks skill building considerations (Constantine, Ladany, Inman, & Ponterotto, 1996). Although this model is a common approach, Das (1995) argued that this was the worst training model as it relegated multicultural counseling competency to an intellectual endeavor taught at times by a junior or adjunct faculty member. Das reported on drawbacks of the single course approach stating that the approach was viewed as mostly focusing on non-dominant cultures and many times failing to take into account the worldview and culture of the trainee. Arredondo and Arciniega's (2001) work concurred with Das, they reported that a single course may not be sufficient to train counselors to be culturally competent. Sue et al. (1992) stated that the single course approach had the effect of marginalizing the topic.

Research done by Neville et al. (1996) suggested that a single course approach was effective in increasing multicultural competence when guest speakers, didactic experiences and gaining new knowledge through exposure to different cultures were included in the curriculum. Das (1995) suggested that there are two forms of the single course approach: emic which accentuates differences and an etic approach or transcultural approach that seeks to find universality between cultures. Das stated that a combination of the etic and emic models was the best approach if a single course model was to be used.

“Although cultural aspects of sensitivity are integrated throughout most counselor education curricula, the primary responsibility for intensive focus on self and others in a

multicultural environment is often relegated to the single multicultural counseling course” (Locke & Kiselica, 1999, p. 80). Das recommended that a single course approach to multicultural counseling training be avoided in lieu of a curriculum that infused multicultural counseling competencies. There continues to be much criticism of the single course approach as it is viewed as an “add-on” requirement and not “philosophical shift to cultural empathy as part of the counseling process” (Hill, 2003, p. 41).

Infusion in Courses

This model includes social and cultural diversity issues be infused into each course without a requirement for a unique course on the topic (D’Andrea, Daniels, & Heck, 1991). There is much agreement that “the development of multicultural competence is a process that occurs over time” (Cartwright, Daniels, & Zhang, 2008; Coleman, Morris, & Norton, 2006, p. 31). Research has supported the efficacy of the infusion model as an effective training model for multicultural counseling (Zalaquett, Foley, Tillotson, Dinsmore, & Hof, 2008).

Combination Approach Integration Model

A typical example of this approach would consist of a similar single course described above along with multicultural training being infused into all other courses throughout the program. The other infused courses would be listed in the syllabi; textbooks would have chapters on multicultural issues; guest speakers would discuss different cultural perspectives; and in practicum and internship students would be encouraged to work with diverse populations (Cates et al., 2007). The use of a combination method of teaching – didactic and experiential – may contribute to multicultural knowledge building (Roysircar et al., 2003). The integration model seems to show the most promise as an effective multicultural counseling training model

and most multicultural counseling training programs are moving in this direction (Hartung, 1996; LaFomboise, & Foster, 1992; Ridley, Mendoza, & Kanitz, 1994).

The combination model as a multicultural training approach is the newest model and has seen an increase in its application in counseling graduate education programs over the past decade (Chang, Astin, & Kim, 2004; North 2006) – and “the counseling profession is calling for a more infusion-based perspective of multiculturalism in counselor education programs” (Hill, 2003, p. 47). This model is considered the most extensive and improved approach to multicultural training (Eifler, Potthoff, & Dinsmore, 2004; Valentin, 2006).

This combination model suggests that multicultural training be included in each course from career to family systems, supervision and teaching, and practicum and internship - expanding all course content to include issues of diversity (Brown, 2004), in combination of at least one course solely dedicated to social and cultural diversity. This is likely due to the notion that this model of teaching multicultural counseling has been shown to most effectively meet the needs of a diverse student body (Lewis & Hayes, 1991), as such, training trends are shifting towards this model (Eifler, Potthoff, & Dinsmore, 2004; Valentin, 2006; Zalaquett, Foley, Tillotson, Dinsmore, & Hof, 2008).

Nevertheless, current literature continues to be limited regarding the effectiveness of the three training models detailed above. Research studies remain sparse regarding the effectiveness of these models on students' acquisition of multicultural competency (Coleman, 1998; Holcomb-McCoy & Day-Vines, 2004; Manese, 2001; Pope-Davis et al., 1994). It should be noted that it is unclear if this is the result of the limitations of the competency measurement instruments or limitations of the training models.

There are so many variables that go into teaching and training effective multicultural competent counselors and as a result, it is a complex course to teach and research. There is evidence, however, that supports the link between multicultural counseling competency and effective training (Ponterotto, 1997). The following is discussion of the various teaching practices and their effectiveness when used to teach multicultural counseling competencies.

Effective Teaching Practices for Multicultural Competence

Existing scholarship highlights a variety of teaching methods have been shown to be effective in teaching multicultural counseling and include: awareness exercises and role taking (McAuliffe, et al., 2002); didactic practices - lectures (Sabnani et al., 1991); the efficacy of experiential exercises (Anderson & Price, 2001; Corvin & Wiggins, 1989; Eyler & Giles, 1999; Pedersen & Pedersen, 1989); a combination of multicultural research projects and exposure to multiple multicultural courses (Roysircar Sodowsky, 1998); the use of real scenarios and complementary lectures (Brinson, Brew, & Denby, 2008); supervised practicum/internship with a diverse clients; the value of low stakes and high stakes writing assignments (McKeachie & Svinicki, 2006); the use of role playing and genograms (Hardy & Laszloffy, 1992); the use of video watching (Nwachuku & Ivy, 1991; 1992); stimulating culture shock in trainees (Merta et al., 1988); modeling, creating classroom dialogue, immersion exercises, portfolios (Coleman, Morris, & Norton, 2006); journaling, the use of case scenarios; and mentoring and partners programs (Mio, 1989). Additionally, research supports the concept of combining didactic and experiential exercises into multicultural training courses (Mio, 1989; Ponterotto, 1997).

There are a few studies that report on the complexities of teaching multicultural counseling resulting from the negative emotional affect it provoked in the learners (Hays, 2008; Hays, Dean & Chang, 2007; Heppner & O'Brien, 1994). As an example, Utsey, Gernat, and

Hammar (2005) reported that discussions on race resulted in students' feelings of fear, guilt, and backing away. Lee-Thomas (2008) reported on the complexities of teaching the course as a faculty member of color teaching to predominantly white students stating: "when minority faculty members share our realities, experiences, and race related research to prepare our students for their futures, we risk being viewed as trying to 'push off' our racial baggage onto them" (p. 21). Resistance was found not to be uncommon in trainees (Abreu, 2001). Ponterotto (1988) identified trainee's affective reactions to his course ranging from feelings of zealotry to defensiveness. Tomlinson-Clarke and Wang (1999) reported on guilt when discussing racial issues. No studies were found that triangulated students and faculty experiences as they relate to multicultural training.

The current body of literature leaves many questions unanswered on teaching methods including: What are trainees' and trainers' experiences of the multicultural counseling course? What are trainees' expectations, levels of engagement, movement, growth and learning? What are their concepts of their multicultural competence? How have trainees' multicultural competence been influenced by CACREP Standards and teaching methods? And which teaching methods were most effective?

Conclusion

This literature review resulted in the discovery of a plethora of research studies on the importance of multicultural competency training, multicultural competence assessment, the need for standards and codes of ethics, and teaching models and techniques for multicultural training. Current research has highlighted the importance of training counselors in social and cultural diversity. Despite voluminous studies on multicultural training, many questions remain and much still needs to be done.

Research continues to indicate that despite some progress issues of culture (e.g., the viciousness of racism, oppression, marginalization, lack of equal opportunity and equal access for all members of our society) continue to permeate the landscape and have a negative effect on our clients' mental health. When this reality, along with the transformation in the demographics of the population in the United States are compound, the result clearly points toward a continued need for effective training in multicultural counseling competence for all counselors.

There are no studies that highlight the impact of CACREP standards and ACA Code of Ethics on student learning and their perceived multicultural competency. There are minimal studies over the past 10 years that discuss student and faculty experiences in the multicultural classroom. To date most studies on multicultural training and competence have been quantitatively researched and have not included the voice of the trainee or the trainer. Therefore, it is clear from this literature review that there continues to be a need for more research on the topic of multicultural counseling competency training. In addition, research is needed that addresses how the experiences and learned messages received in training have impacted the efficacy of counselors working with multicultural clients. This qualitative study hopes to fill some of the gaps in our knowledge about the experiences and perceptions of students and faculty in a multicultural counseling competency training course.

We all inhabit particular social environments whose assumptions, values, beliefs, and rituals are, eventually, challenged by our experiences. Therefore, it is important to try to understand what inherited teachings, traditions, experiences or cultural influences have shaped the lens through which others are viewed, validated, or invalidated (Lee-Thomas, 2008, p. 9).

The purpose of this study is to explore and describe the experiences of graduate students and diversity core area instructors in a multicultural course. The work intends to highlight the extent to which training practices and the influence of CACREP standards impact course work and how this course work and training affects students' perception of their multicultural competence. This will be done through examination of documents, student focus groups, faculty interviews, and observations. The goal of the study is to add to the empirical literature that has examined CACREP standards and their influence on multicultural counseling training.

Chapter Three

METHODOLOGY

Introduction

By the year 2015, it is estimated that racial and ethnic minorities will compromise one-third of the United States population (U.S. Bureau of Census, 2008). In addition, the Census suggests that almost half of the American population will be an ethnic or racial minority by the year 2050. These numbers do not account for other minority populations including females, gay, lesbian, bisexual, transgendered, and transsexual (GLBTT) individuals, individuals in lower socio-economic status groups, and individuals with disabilities. As U.S. demographics continue to change, individuals of minority statuses are likely to seek mental health counseling at higher rates. To this end, multiculturalism is an increasing key component of counselor training, preparation and practice.

The American Counseling Association's (ACA) Code of Ethics (ACA, 2005) identify that attention to cultural issues is imperative. The ACA Code of Ethics addresses the following themes as multicultural ethical considerations for professional counselors:

1. Culture plays a role for both counselor and client: "Counselors recognize that culture affects the manner in which clients' problems are defined" Section E.5.b.;
2. Recognition of external variables affecting clients' well being: Counselors recognize historical and social prejudices in the misdiagnosis and pathologizing of certain individuals and groups and the role of mental health professionals in perpetuating of these prejudices through diagnosis and treatment" Section E.5.c.; "Counselors recognize the effects of age, color, culture, disability, ethnic group,

gender, race, language preference, religion, spirituality, sexual orientation, and socioeconomic status on test administration and interpretation...” Section E.8.;

3. Multicultural issues need to be addressed in training: “Counseling supervisors are aware of and address the role of multiculturalism/diversity in the supervisory relationship; and, in education (Section F.11) the code of ethics states in part “...infuse multicultural/diversity competency in their training and supervision practices... they actively train students to gain awareness, knowledge and skills in the competencies of multicultural practice...” Section F.2.b.

Counselors are charged with being sensitized to and educated on the issues and complexities of an increasing multicultural population. Part of a counselor’s multicultural training according to CACREP (CACREP, 2001; CACREP, 2009) should continue to include an increased awareness of the nature of biases, an understanding of how minorities are affected by these biases, and an increase in knowledge of empathic skills to address this population. We may better accomplish this with a more focused approach to our multicultural education resulting from a clearer understanding of the experiences of our learners in the classroom.

Most studies of multicultural counseling education to date have included a broader review of what affects multicultural meaning making in a classroom including: the traditional constructs of instructor style; knowledge and effectiveness (Banks, 2002); syllabus content; depth and breadth of assignments and readings (Pillari, 1998); and role modeling by instructors as a multicultural teaching tool (Bandura, 1986). Current literature is limited, however, in its review of the experience of the students in the classroom, particularly for graduate multicultural counseling students.

This study has as its purpose to explore the experiences of students and instructors participating in a multicultural counseling course. This Chapter will detail the methodology and design that was used for this qualitative study. The purpose of the study and how the results were achieved will be explained. A methodology overview is provided first, followed by sections discussing purpose for the study, research questions, research team, participants in the study, data collection methods, data analysis, strategies for trustworthiness and validity, ethical considerations, and ending this Chapter with a discussion on the potential limitations of the study.

Methodology Overview

Maxwell (2005) proposed that “a good design for the study, like a good design for a ship, will help it to safely and efficiently reach its destination” (p. 10). The Conceptual Design Pentagon, depicted in Figure 1, explains the components that influenced the primary investigator’s selection of research methods. Reviewing this template will serve to help the reader conceptualize that in this qualitative research work the philosophy, theory, paradigm, purpose, and research team form the five foundations of the study and determine how data collection, data analysis, trustworthiness, and ethical considerations were managed. It is important to note the interactive nature (Maxwell, 2005) of all the components in the design. That is, each is influenced by other components. Each of the five foundational components will be detailed in this Chapter followed by discussions on data collection, data analysis, trustworthiness, ethical considerations and limitations.

Philosophy

Philosophical assumptions, as a foundational component, refer to the logic, values, theory and epistemology of thought. Polkinghorne (2006) suggested that “characteristics of what is to

be studied underlie the decision of how to study it” (p. 68). Quantitative researchers value the concept that a singular truth exists (Kress & Shoffner, 2007), and their philosophy is to generate data that are objective and quantifiable. Quantitative researchers’ theorize that “reality is stable,

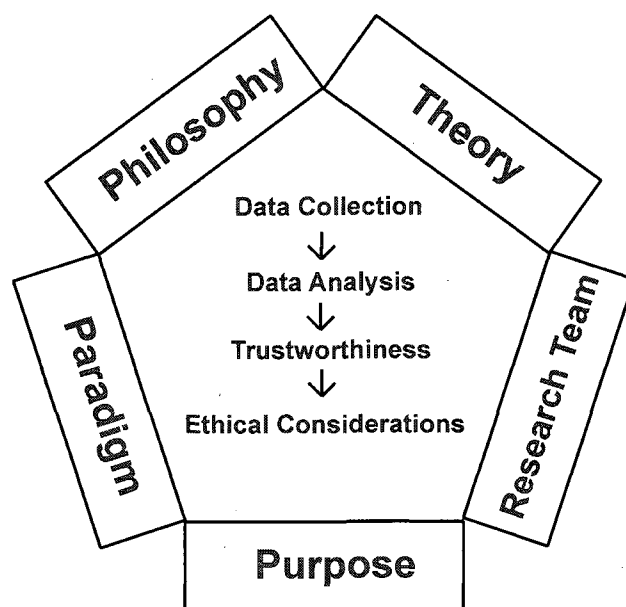


Figure 1. Conceptual Design Pentagon (Adapted from Maxwell 2005)

observable and measurable” (Merriam, 1998, p. 4). Qualitative researchers, on the other hand, examine life experiences in an effort to give meaning, with the logic that there is not a single belief or one unique truth or reality, and that “reality is socially constructed” (Kress & Shoffner, 2007, p. 189). Qualitative researchers’ epistemology is inductive – working on discovery rather than proof - it attempts to uncover the unique individual and social characteristics that might not be uncovered by objective statistical designs (Polkinghorne, 2006). Data primarily in the form of spoken or written language are gathered in qualitative research to provide a rich, complex, and vivid picture of a phenomenon, with language that is descriptive and natural. Qualitative research is particularly suited for research that considers the experiential life of the people it serves (Polkinghorne, 1994, 2005).

This research study followed a qualitative philosophy as it investigated the lived experience of the participants and had as a goal to uncover “the particular characteristics of human experience (of the participants) and to facilitate the investigation (of that) experience” (Polkinghorne, 2005, p. 138). This permitted the investigation of the “life-world as it (was) lived, felt, undergone, made sense of, and accomplished” (Schwandt, 2001, p. 84) by the participants. This research considered in its methodology the following unique characteristics of a qualitative research philosophy (Merriam, 1998): (a) attention to the construction of participants’ meanings; (b) researcher as the primary instrument for data collection and analysis; (c) involvement in field work (e.g., interviews, observations, review of narratives, and prolonged engagement); (d) use of an inductive process of investigation; (e) use of thick description in research design, data collection and analytic procedures.

Paradigm

Paradigm as a foundational component refers to the framework and generalizations that will be assumed. For this study the paradigm referred to the reflected stance, position or set of beliefs that guide the research process (Guba, 1990; Lincoln & Guba, 2000; Mertens, 1998). The primary researcher’s paradigm for this research was constructivism, as the importance of the varied meaning making processes of the participants, and the complexity of their views were investigated. The expressions of participants’ diversity of ideas and feelings were purposefully not limited. “Constructivism means that human beings do not find or discover knowledge so much as we construct or make it. We invent concepts, models, and schemes to make sense of experience” (Schwandt, 2000, p. 197). Through the use of focus groups, interviews, review of narratives, observations, and asking broad, open-ended questions, as discussed below, data were

collected on interactions between participants that detailed processes, participants' views and experiences, the context of their words, and their perceptions (Merriam, 1998; Patton, 2002).

Theory

There were three elements to the theoretical approach of this study: it was naturalistic as it sought to observe participants in their natural world; it was phenomenological as it sought to address the phenomenon associated with the unique meaning making and subjective experiences of participants; and it followed a case study approach as it looked at one case in a bounded system (Smith, 1978). Specifically, the phenomenon under investigation was the experiences of students and instructors participating in a graduate, CACREP accredited, multicultural counseling course. Characteristics of a phenomenological approach according to Merriam (1998) include: the researcher's task to find the very essence of an experience and to eliminate or bracket personal bias or involvement. Every effort was made by the researcher to allow the essence of the participant's experience to evolve independently from any of the primary researcher's potential pre-judgments or biases. Katz (1987) described this process as *epoche* – “a process that the researcher engages in to remove, or at least become aware of, prejudices, viewpoints or assumptions regarding the phenomenon under investigation” (pp. 36-37). The goal was to view the experience of the participants with out encumbrances of bias, filtered lenses, pre-judgments or distractions. As Van Manen (1990) stated, it was an attempt to gain a “grasp of the very nature of the thing” (p. 177). This was an ongoing process for the primary researcher and was infused into all aspects of this study.

This phenomenological approach was infused with a case study approach. According to Yin (2003), case studies are “an empirical inquiry that investigates a contemporary phenomenon within its real-life context” (p. 13). The case study approach was used to investigate a single

bounded system (case) “over time, through detailed, in-depth data collection involving multiple sources of information” (Creswell, 2007, p. 73). It was an effective way of gaining a deeper understanding of the experiences of participants in this study (Merriam, 1998) and was complementary to the primary investigator’s phenomenological approach. Integrating a case study approach allowed for multiple voices (e.g., a group of diverse students, and faculty) to be heard from a particular system – providing for a rich description of the phenomenon of interest. An additional justification for using a case study for this research resulted from the type questions being asked – exploratory or explanatory (Yin, 2003). This study can be described as both exploratory as it looked to define “what” the experiences of students and faculty were, in a CACREP multicultural counseling course, and explanatory as it looked at “how” the course work and instruction affected students’ and faculty’ perception of their multicultural competence. Yin stated that for research addressing “what” questions, any research strategy (quantitative survey, case study, and so on) may be used, nevertheless, “how” questions were “likely to favor the use of case studies” (p. 7). In addition, Yin suggested that the case study’s “unique strength is its ability to deal with a full variety of evidence – documents, artifacts, interviews, and observations” (p. 8), which was also applicable for this study.

The selection of a case. In order to study the experiences of students and faculty in a multicultural counseling graduate course in a CACREP accredited program, three options that met these criteria were considered. Initially, the study considered using multiple programs at several different universities throughout the United States. This was compared with the option of comparing three graduate counseling programs within the local area. The third option was to consider a bounded case study of one counseling program meeting all the requirements to study the phenomenon under investigation. Based on a review of a variety of empirical studies – a

synopsis of which is listed below – a single case study using a multicultural counseling course at a single university program that met all the requirements for the study, was selected. The focus on a single case study was deemed most effective as it allowed for thick description resulting from extended engagement, access, and adequate time to include various triangulated data sources.

Miles and Huberman (1994) suggested that a case study is a “phenomenon of some sort occurring in a bounded context” (p. 25). The bounded system should be “an instance of some concern” (Merriam, 1998, p. 29) and the system needs to have obvious boundaries (Adelman, Jenkins, & Kemmis, 1983) as did the case for this study. Case studies are defined as particularistic (Merriam, 1998) as they have a focus on a particular phenomenon or program - looking at the experience of students and faculty in a graduate, CACREP accredited multicultural counseling course. The case study for this research was purposefully selected to provide a thick description of the phenomenon under study (Merriam, 1998). Stake (1995) suggested that case studies allow the opportunity to discover new relationships and new considerations of the phenomenon being studied – which was the hope for this study. Case studies can “result in a rich and holistic account of a phenomenon. It offers insights and illuminates meanings that expand its readers’ experiences” (Merriam, 1998, p. 41). Yin (2003) stated that case studies are well suited for the study of a “contemporary phenomenon with real life context” (p. 13). All of which were relevant to this research work.

Yin (2003) suggested several rationales for selection of single case studies – two of which were met by the single case selected for this study. First, the case was considered a critical case as it met all the conditions laid out in the study – graduate, multicultural class, counseling, CACREP accredited. Secondly, this case was representative of a typical case – there

were no unusual anomalies of this case and therefore it was deemed appropriate to use as a single case study for this research. The selection of a single bounded case had practical considerations including: did the prospective case meet the requirements to study the phenomenon in question and was the case accessible and available – both considerations were met.

Purpose

The purpose of this phenomenological study was to explore and describe the experiences of graduate students and diversity core area instructors in a multicultural course. The work's intent was to highlight the extent to which multicultural competency and CACREP standards were perceived to be reflected in course work and how this course work and instruction affected students' perceptions of their multicultural competence. This was done through examination of documents, student focus groups, faculty interviews, and observations. The goal of the study was to add to the empirical literature that has examined students perceptions of their multicultural competence, as well as, CACREP standards and their relationships to multicultural counseling training.

Maxwell (2005) challenged the researcher to define three types of goals prior to developing the research questions: personal, practical and intellectual. Maxwell's suggestion was that goals served to define design decisions and were "essential to justifying your study" (p. 15). Hammersley (1992) supported the argument that goals helped set the philosophy, paradigm, approach, and purpose for the study. In that effort, the goals for the primary investigator of this study were as follows: (a) personal goal – interest in multicultural issues and learning how other student's experiences in their multicultural course may have varied from my own; (b) practical goal – that I conduct and complete this research as my dissertation; and (c) intellectual goal –

that I come to understand the essence of student and faculty experiences in courses labeled multicultural and how or if these experiences were affected by CACREP Standards.

Research questions were framed in a manner that helped the study achieve the practical goals while not basing questions on the practical goal (Maxwell (2005). Maxwell suggested the important goal was the intellectual goal. For this study, the intellectual goal referred to the two research questions: What were the experiences of counselor educators and students in a graduate CACREP accredited multicultural counseling course? How, if at all, did CACREP standards relate to multicultural counseling course structure, process and experience?

Research Team

Primary investigator. The primary author and investigator is a doctoral candidate of counseling at Old Dominion University in Norfolk, Virginia. He holds a Bachelor's Degree from Tulane University in Business Management and a Master's Degree from Old Dominion University in Community Agency Counseling. He is a Licensed Professional Counselor in the Commonwealth of Virginia and has worked both at the University Counseling Center and with clients in recovery for substance abuse. Currently, he teaches as an adjunct faculty member and has a private clinical practice serving a variety of clients.

Since the primary investigator is "a human instrument (he) is limited by being human" (Merriam, 1998, p. 20), there were two salient aspects of his background that were important to highlight. First, he grew up in Latin America from the ages of 5 to 18 at which time he returned to the United States to go to college. His parents were first generation Irish with all their family residing in Ireland. He attended a mixture of local Spanish speaking schools and American (International) schools while residing in Latin America. He learned to speak fluently in Spanish at an early age. He felt comfortable being identified as an American while living in Latin

America despite leaving the U.S. at the age of 5 with little memory of what it meant to be an American. Culturally, he is a member of the visible majority in this country (i.e., Caucasian White male), as well as, a member of an invisible minority (i.e., gay).

His perception of the experience in his graduate multicultural counseling course was less than satisfactory. Both of these considerations were bracketed in this research to control for any of his biases. Further bias considerations and triangulation are discussed below.

The role as primary investigator was to oversee all aspects of the study, including the selection of a research team, the development of the purpose for the study, completing a comprehensive research review on the topic, defining a methodology, development of research questions, selection of research team members, selection of interview and focus group questions, observations of classes, moderating focus groups, interviewing faculty, designing protocols, submitting required documents for IRB review, training focus group observers, selecting an auditor, encouraging confidentiality, and coordinating and managing all steps required for a trustworthy study.

Selection of research team members. The research team was made up of the primary investigator, two additional researchers, a team of observers, plus an auditor. These individuals were diverse and representative of the university community where this research was conducted and are described below. Prior to inclusion on the team, each research team member was screened in an interview with the primary investigator to establish compatibility. Discussions about potential biases, assumptions and expectations were conducted. Once selected, each research team member provided a detailed biography including details of their experiences with this topic, their experiences in these courses, their potential biases and their experience doing qualitative research – all of which is detailed below. These portrayals of the research team allow

“readers to take into account the points of view that might have affected their analysis”

(Polkinghorne, 1994, p. 511).

Research Team Member One – Caucasian, single, female, aged 25. She is working towards her PhD in counseling at Old Dominion University, in Norfolk, Virginia. She works as Graduate Assistant and currently teaches two classes as a Teaching Assistant. She completed one course in qualitative methods prior to becoming a research team member for this research. She received her Counseling Master’s degree from The College of William and Mary, in Williamsburg, Virginia. She described her two multicultural classroom experiences (one during her Master’s program and the second one during her Doctoral program) as follows: each was taught by graduates of The College of William and Mary and each followed the same model. “Therefore in my mind, I equate this model with a successful multicultural course. This may cause me to be biased as far as the ‘right’ way to teach such a class.” In addition this research team member stated:

My biases lay in the fact that I feel very strongly that each counselor and counselor educator should be multiculturally competent. I tend to become alarmed when I see a lack of multicultural sensitivity and awareness. I also feel like I am an advocate for minorities and believe all counselors should be as well.

Research Team Member Two – Caucasian, single, female, aged 24. She is working towards her PhD in counseling at Old Dominion University. She works as Graduate Assistant and currently teaches three classes as a Teaching Assistant. She completed one course in qualitative methods prior to becoming a research team member for this research. She received her Counseling Master’s degree from Regent University, in Virginia Beach, Virginia. She completed a multicultural counselor course while pursuing her Master’s degree and reflected

negatively on that experience. She described the experience as forcing people in the diversity class to comply with certain Christian ways of thinking which she felt left no room for discussion, dialogue or growth as a multicultural counselor. She stated that she was looking forward to taking another multicultural counseling course during her pursuit of her PhD. She made the following statements related to her potential biases:

I grew up in an extremely conservative Christian home. I attended a private Christian school – so everything I knew was based on Christianity. I remember being told that other religions were ‘cults’, and that homosexuality was sinful. When I went to Old Dominion University for my undergrad, I let go of many of my Christian values. Now I am completely open to other religions and the GLBTQ population. I still retain some prejudice. I have been influenced by my upbringing, however, I feel more multiculturally knowledgeable, and aware.

Research Team Member - Observers – There were three observers for the four student focus groups. Focus group Three was observed by Research Team Member One described above. Focus group One and Four were observed by an African American, single, female, aged 19. She is pursuing her Undergraduate degree in Human Services at Old Dominion University, in Norfolk, Virginia. She has taken a course in social and cultural issues, however, has not completed any research methods courses. She plans on pursuing a Master’s degree in counseling once she graduates.

Focus group Two was observed by a Caucasian, single, gay, male, aged 32. He is pursuing his Undergraduate degree in Human Services at Old Dominion University, in Norfolk, Virginia. He has taken a course in social and cultural issues, however, has not completed any

research methods courses. He plans on pursuing a Master's degree in counseling once he graduates.

Research Team Auditor – Caucasian, single, female, aged 38. She is working towards her PhD in Counseling at Old Dominion University, in Norfolk, Virginia. She completed several research methods courses including: one qualitative methods, one mixed methods, one program evaluation, and two quantitative methods. She is a Licensed Professional Counselor. Her sole role was that of auditor and did not influence the content or process of data gathering, analysis or the resulting findings. Her biases and other considerations were not a factor deemed to have any influence on her work as an auditor and therefore were not included here.

The team was selected during Spring 2009, and team members were pooled from the Undergraduate in Human Services, Doctoral Counseling, and Doctoral Higher Education programs. Research Team Member One and Two were assigned the task to review transcribed transcripts of interviews and focus group sessions, and to triangulate the process of selecting codes, themes and patterns of the data. Research team members who conducted observations were guided by the primary researcher in how to conduct observations. The research Team Auditor performed the task of auditor. The primary investigator conducted the faculty interviews, moderated the student focus groups, reviewed all documents, and conducted two class observations as discussed in data collection below.

Case. The case for this study was defined as a graduate multicultural counseling course at a public university and is described more fully later in this Chapter. The multicultural counseling course that served as the case for the study was in the Counseling Program in the Department of Education Leadership and Counseling, and the counseling program was CACREP accredited. The University was located in the Commonwealth of Virginia. A member of

Virginia's prestigious public college and university systems, the University was described as one of the oldest and most rapidly growing institutions on the Atlantic seaboard. The University had a student body of nearly 22,000, and offered baccalaureate degrees in 65 areas, master's degrees in 64 areas, two certificates of advanced study, and doctoral degrees in 21 areas. The University was composed of six colleges: Arts and Letters, Business and Public Administration, Education, Engineering and Technology, Health Sciences, and Sciences. The University's primary mission was defined as that of meeting the educational and professional needs of the students who come to the University. The Department of Educational Leadership and Counseling stated that they prepared students for work in the dynamic and challenging fields of professional education and counseling. The Department of Education Leadership and Counseling trained general and special education teachers, administrators, librarians, and counselors, and prepared students for work in such areas as career management, family life education, and clinical speech-language pathology. In addition to having CACREP accreditation, the education department was accredited by the National Council for Accreditation of Teacher Education (NCATE) and the Virginia Department of Education.

Participants

"Because the goal of qualitative research is enriching the understanding of an experience, it needs to select fertile exemplars of the experience of study" (Polkinghorne, 2005, p. 140). Maxwell (2005) noted the complexity in the use of the word "sampling" in qualitative research. In quantitative research, sampling is either probability sampling (random sampling) or convenience sampling (Light, Singer, & Willett, 1990). Maxwell (2005) suggested that "sampling" in qualitative research is neither random nor convenience, rather it is purposeful or criterion based (LeCompte & Preissle, 1993). This research sought out "panels" of experts rather

than samples. In the qualitative standard these experts or informants were, “people who (were) uniquely able to be informative because they (were) experts in an area or were privileged witnesses to an event” (Weiss, 1994, p. 17).

Creswell (2002) suggested four possible goals for purposeful selection of participants: achieving representativeness (i.e., will the selection be typical and representative of a larger whole); to include the least representative (i.e., insuring heterogeneity in the selected sample for richer results of potentially differing perspectives); looking for extreme cases that may be most critical of the position being studied; or establishing comparisons and highlighting differences in experience. The purposeful selection of participants for this study was guided by these four goals.

The richness in varied selection was combined with Polkinghorne’s (2005) reminder that the “unit of analysis in qualitative research is experience, not [so much the] individuals or groups – the interest is about the experience itself” (p. 139). Polkinghorne goes on to say: “qualitative studies provide an enriched understanding of an experience itself” (p. 140). Both of Polkinghorne’s assertions were particularly significant for this study – as it considered the vastness of the experience of students and faculty in a multicultural counseling course. With that in mind a varied sample was selected for this study and is described in more detail below.

The course catalogue for the university was reviewed and within it a class called Social Cultural Issues was selected for the Spring 2009 semester. At the beginning of the 2009 Spring Semester the primary researcher requested permission from the faculty instructor to introduce the study to the class and solicit student’s interest in participating. Following a brief description of the study, a presentation of the Informed Consent Form (Appendix D), and extending an invitation to participate, a Participant Demographic Sheet (Appendix A) was given to those

students who had indicated their preliminary interest in participating in the study. The purpose of the demographic sheet was two fold – first, to capture as much information regarding each participant’s cultural diversity; and second, to allow students to self identify as primarily a member of either a majority or minority group. As described later in this Chapter, it was determined that homogenous focus groups based on self identified minority or majority status could yield richer data as participants may be more comfortable and willing to participate in groups similar to themselves (Morgan, 1988; Sudarkasa, 1986; Whitehead & Conaway, 1986).

Students in Multicultural Counseling Course

Self-identified as Minority – Six students self-identified as being members of a minority group. Demographics for these students were as follows (based on each individual’s demographic form):

1. Male, 24, Black/African-American, Gay, Lesbian, Bi-Sexual, Transgendered or Transsexual (GLBTT), middle socioeconomic status, Christian, School Counseling.
2. Female, 27, Black/African-American, middle socioeconomic status, heterosexual, Christian, School Counseling.
3. Female, 25, International student, School Counseling.
4. Female, 27, Black/African-American, middle socioeconomic status, heterosexual, Christian, School Counseling.
5. Female, 24, other ethnic/culture group includes Bi or Multiracial, middle socioeconomic status, heterosexual, Christian, School Counseling.
6. Female, 25, Black/African-American, GLBTT, middle socioeconomic status, not in Counseling Program.

Self-identified as Majority – Thirteen students self-identified as being members of a majority group. Demographics for these students were as follows (based on each individual's demographic form):

1. Female, 46, White/Caucasian, heterosexual, Christian, Mental Health/Community Agency Counseling.
2. Female, 41, White/Caucasian, middle socioeconomic status, heterosexual, Christian, Mental Health/Community Agency Counseling.
3. Female, 22, White/Caucasian, middle socioeconomic status, heterosexual, Christian, School Counseling.
4. Male, 34, White/Caucasian, middle socioeconomic status, heterosexual, Christian, Mental Health/Community Agency Counseling.
5. Female, 22, White/Caucasian, middle socioeconomic status, heterosexual, Christian, School Counseling.
6. Female, 28, White/Caucasian, middle socioeconomic status, heterosexual, Christian, School Counseling.
7. Female, 24, White/Caucasian, middle socioeconomic status, heterosexual, School Counseling.
8. Male, 29, White/Caucasian, Non-Christian (Jewish, Muslim, Buddhist, Atheist, Agnostic, Pagan, et al.), School Counseling.
9. Male, 24, White/Caucasian, GLBTT, Non-Christian, middle socioeconomic status, College Counseling
10. Male, 23, White/Caucasian, GLBTT, middle socioeconomic status, Christian, School Counseling.

11. Woman, 22, multiracial (Black/African-American, Hispanic/Latin-American, Caribbean/West Indian), middle socioeconomic status, heterosexual, Christian, School Counseling.
12. Female, 27, Black/African-American, middle socioeconomic status, heterosexual, Christian, Mental Health/Community Agency Counseling
13. Female, 26, other ethnic/culture group includes Bi or Multiracial, Non-Christian, White/Caucasian, middle socioeconomic status, heterosexual, Mental Health, Community Agency Counseling

Six Students decline the option of participating in the study and did not return their demographic surveys

Faculty

Three faculty members were identified who had taught the Master's level Social and Cultural Diversity course and were contacted at the beginning of the Spring 2009 semester. Initial contact was made to review the purpose of the study, review the informed consent, and solicit interest in participating in the study. The three faculty members indicated their interest in participating and their demographics are listed below:

1. Female, 49, White/Caucasian of German/French descent. She holds a B.S. in Mental Health/Human Services, an M.A. in Community Counseling, and an Ed.D. in Counselor Education and Supervision. She has taught at Old Dominion University, in Norfolk, Virginia for 10 years. Prior to teaching at Old Dominion University she was an adjunct instructor at the University of Cincinnati and at the Union Institute in Cincinnati for about six years. At the graduate level she has taught Foundations of Career Development and Soci-

cultural Issues in Counseling. Her areas of specialization include: diversity issues and career development.

2. Male, 54, married with three children, White/Caucasian of Italian descent. He is a native of New Jersey. He holds a BA from Mountclair State College and an MS.Ed. from Old Dominion University in Norfolk, Virginia. He has been a guidance counselor at a local school for 20 years and has taught as an adjunct instructor at Old Dominion University since 2001. He has lectured for Career Switchers since 2003 and has taught graduate classes since 2008.
3. Male, White/Caucasian of Irish descent. He is currently teaching the Social and Cultural Issues course to master's students – the course being used for this case study. He wrote the textbook for his course and created the training videos. He is recognized by his peers as an 'expert' in multicultural counseling issues – winning various awards and presenting at numerous conferences on the topic. He is widely published on this topic as well as counselor education. His Master's and Doctoral degrees are from the University of Massachusetts. He has been teaching at Old Dominion University in Norfolk, Virginia since 1988. He has presented at the topic in a variety of conferences and is well published on the topic. Age was not provided by this participant.

The faculty member who taught the class during the Spring 2009 semester was asked in advance of data collection, and agreed, to supply the course syllabi, access to the class for observations by the primary researcher, and access to weekly commentaries all of which was granted.

The primary investigator had prolonged engagement with all three of the faculty

members and four of the student participants prior to commencing this work. Prior to starting this research work the primary investigator had established a trusting relationship and rapport with all three faculty members spanning a professional relationship – colleague, student/teacher, peer, and a social relationship. In addition, the primary researcher had established a trusting relationship and rapport with four of the student participants in his role as their Supervisor for either their practicum or internship.

Internship Students

In addition to the 19 students from the class, five internship students were purposefully selected who were at the end of their program of study– and had completed most of their course work with the exception of their internship. These students were selected to obtain maximum variation of key constituencies (i.e., representative of diversity in gender, age, ethnicity, socioeconomic status, culture, disability or sexual orientation).

Internship students were included in the study to triangulate the experiences of students who were currently taking the multicultural counseling course. Internship students had completed the course in previous semesters and had an opportunity to consider their multicultural course experiences in context to other course work, and their practical experience working as counselors during their practicum and internship.

The students who were taking their internship were selected from doctoral student supervisors assigned to the internship students. Student supervisors were contacted early in Spring 2009 semester and asked for their willingness to allow the primary investigator to present the research topic to their supervisory groups and solicit students' willingness to participate in the study. Access to two student supervisor groups was granted and those students were informed of the study, the informed consent was reviewed and their willingness to participate

was solicited. The following are the demographics of the internship students who chose to participate in the study:

1. Male, 25, White/Caucasian, Non-Christian, Jewish, middle socioeconomic status, heterosexual, School Counseling – identified as majority.
2. Female, 27, White/Caucasian, middle socioeconomic status, heterosexual, Christian, School Counseling – identified as majority.
3. Female, 24, Black/African-American, middle socioeconomic status, heterosexual, Christian, Mental Health/Community Agency Counseling – identified as minority.
4. Female, 29, White/Caucasian, middle socioeconomic status, heterosexual, School Counseling – identified as majority.
5. Female, 42, White/Caucasian, middle socioeconomic status, heterosexual, Mental Health/Community Agency Counseling – identified as majority.

All volunteers were contacted to confirm their willingness to participate and times were set to schedule their interviews and focus groups. Interview (See Appendix B) and focus group (Appendix C) protocols were followed. Informed consent forms (Appendix D) were completed and signed by each participant prior to participating in either focus group or individual interview.

Participants received a \$20.00 gift card from a local merchant for their participation in the research, in addition, the instructor of the course gave students who were taking the course and participating in the research one extra credit point towards their final grade.

Data Collection

This study used the following data collection methods: focus groups, interviews, observations field notes, and document reviews. Data collection occurred during the Spring

2009. All data were collected following written and explicit informed consent from participants (Appendix G), and in strict compliance with IRB guidelines.

Focus Groups

Focus groups were used to gain insight into participants' experiences, meaning making, opinions, perceptions, insights and beliefs of a small group of people (Kitzinger & Barbour, 1999). As work done by Kreuger (1994), they were particularly helpful in defining a specific experience. "A focus group is a group of individuals selected and assembled by researchers to discuss and comment on, from personal experience, the topic that is the subject of the research" (Powell & Single, 1996, p. 499). Gibbs (1997) lists the following five characteristics of focus groups: involves organized discussion to gain information about participants views on the subject of study; are suited for obtaining a variety of perspectives; gain insight into participants shared understanding and the way individuals are influenced by others in a group; can create problems separating the individual view from the group view; and the role of a moderator is significant in focus groups. "The interactions of the participants are the defining feature of focus groups. It is this interaction that provides the rich, detailed data that researchers use to identify themes in participants responses" (Kress & Shoffner, 2007, p. 191).

. The selection of focus groups as a data collection method for this study was due in part to the expectation that participants would feel comfortable in a group of their peers and be more open to access their deeper feelings and meanings from their experiences in the classroom. The goal was to: encourage interactions among participants in an effort to generate rich discussion that provided a deeper understanding of the meaning making and experiences of the participants; to allow for flexibility and economy of time (Kreuger, 1994); to provide a deeper sense of participants' experiences based on their reactions and interactions with each other; and to gain a

larger amount of information in a shorter period of time (Gibbs, 1997).

The first focus group consisted of five internship students described earlier. The purposeful selection of internship students for this group was intended to provide a better fit for counselors' skills and philosophies (Kress & Shoffner, 2007) – students who had already taken the course and were applying their skills and learning in their work with clients. As this was the only focus group of internship students, this group's minority/majority make-up was heterogeneous.

Three additional focus groups of students attending the multicultural counseling course were formed and consisted of - two groups of five, and one group of seven, for a total of 17 student participants from the course. To facilitate participants' need to feel comfortable with each other (Gibbs, 1997), they were assigned to homogenous groups based on their self-identified minority or majority status. Research has shown that by using homogenous groups participants were more comfortable and more willing to participate (Morgan, 1988) and results in group members being more culturally sensitive and empowering (Chiu & Knight, 1999; Hughes & Dumont, 1993; Race, Hotch, & Packer, 1994). Researchers on minority groups have also shown that a good cultural match between researchers and participants can result in richer interactions (Sudarkasa, 1986; Whitehead & Conaway, 1986). Therefore, every effort was made to insure the three focus groups of student participants from the course were homogenous in minority/majority status make-up; due to scheduling conflicts there was one exception.

The following was the student make-up for the three focus groups of student participants in the course (Note: numbers here correspond to listing number from the student descriptions above): self-identified minority group (i.e., ethnicity, race, socioeconomic status, sexual orientation, gender, age, person with disability), (No.s 2, 3, 4, 5, & 6); self-identified majority

group one (i.e., ethnicity, race, socioeconomic status, sexual orientation, gender, age, person with disability), (No.s 1, 2, 4, & 9); and self-identified majority group two (No.s 3, 7, 8, 10, 11, 12, & 13).

Coordinating meeting times and dates with students took several weeks of email exchanges and visits to the classroom. Two students who had originally indicated they wanted to participate in the study were unable to coordinate their schedules and were not included in the study. Focus groups were conducted at different intervals during Spring 2009 semester (See Figure 2 Data Collection Sequencing). The first focus group – of internship students – was conducted prior to mid-term, the subsequent three focus groups of students attending the course, were conducted two weeks following the mid-term of the semester. Each focus group met on a separate day and all focus groups convened for ninety minutes – in accordance with empirically supported guidelines (Burgess, 1996). They were all held in the same location, the Education Leadership and Counseling Department's Dean Conference Room, which was an easily accessible room on campus, centrally located, and away from distractions. The focus group discussion protocols are attached (Appendix C). Each focus group was moderated by the primary researcher and observed by a research team member – observer as discussed above.

The primary researcher followed the same format for all focus groups. The research team member that was scheduled to observe met with the moderator (the primary researcher) fifteen minutes prior to commencing the focus group to review logistics for seating and to select the optimal observation point. Once the focus group began, each student participant was greeted by the moderator and their presence was cross-checked with their informed consent forms. The ground rules were established which included a review of the focus group protocol (Appendix C)

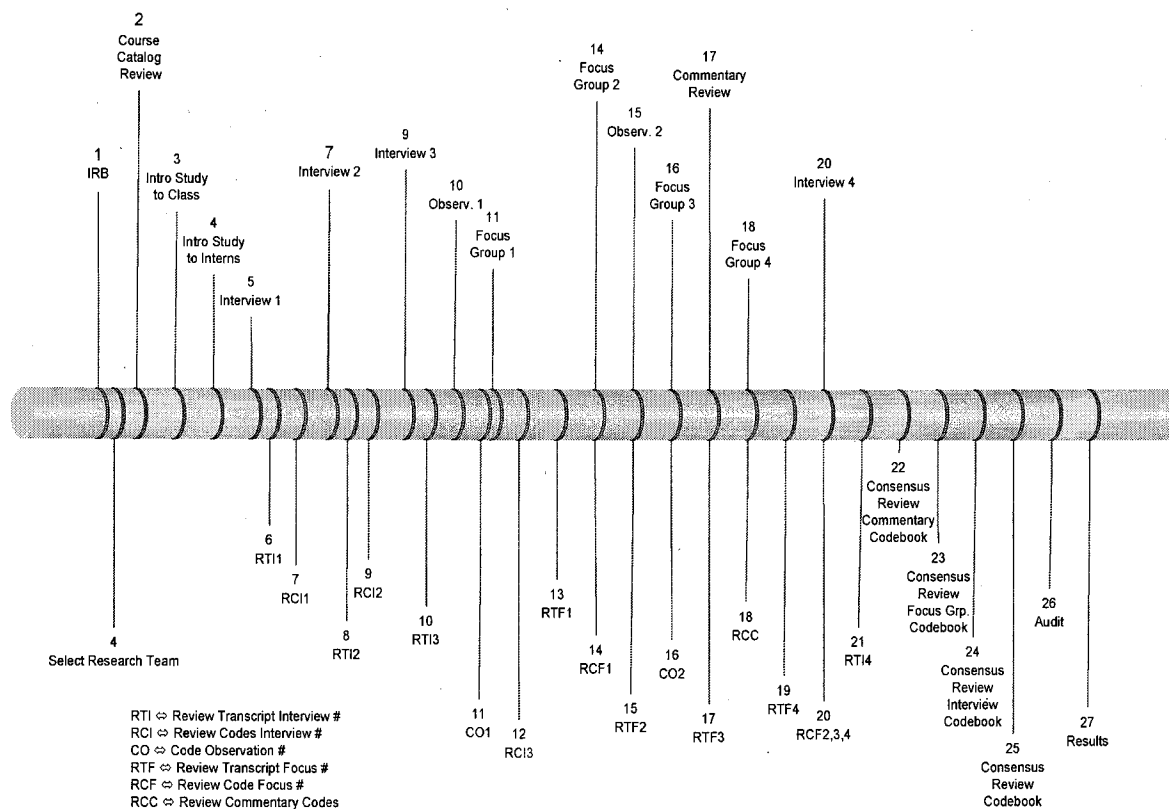


Figure 2. Data Collection Sequencing

reminding participants of the start and end times, an encouragement and reminder to speak freely about their experiences, a reminder of the limits of confidentiality and how the material was going to be used in the study, a final reminder that no identifiable information was going to be used in the study, and a re-stating that participants could decline to participate in the study at any time. The moderator handed out the gift cards to each participant and asked if there were any questions. At the start of each focus group a CACREP summary sheet attached to the Focus Group Protocol (Appendix F) was distributed for review and three minutes were given for each participant to read the summary sheet.

The content of each focus group was recorded after receiving consent from each participant (Appendix D). The recorder used for each focus group was a digital recorder and immediately following each recording the data files were downloaded onto a computer and

forwarded via computer link to a professional transcription service in San Antonio, Texas. Once receipt of the data files were confirmed, the transcriptions were then deleted from the digital recorder. Transcriptions of each data file took 24 hours at most and were forwarded in written format from the professional transcription service back to the primary researcher. They were received in text (.doc) format with no identifying information of the participants other than references to speakers as either female or male. All transcriptions were reviewed upon receipt by the primary researcher for accuracy. The primary researcher then forwarded data files to each of the two research team members for coding.

All transcriptions were reviewed, coded and themed by the primary researcher and research team members One and Two described above (See Figure 2 Data Collection Sequencing). The final review of all codebooks was audited by the research auditor. All transcriptions were made available to the participants to validate the observed information in a format called “member checking” (Merriam, 1998, Stake, 1995), however, none of the participants elected to do so – more information of this process is detailed in the Data Analysis section of this Chapter.

Each of the focus group sessions were observed by a trained research team member and these observations focused on setting characteristics including participants seating locations; interactions, pointed expressions, tone, and other observable behavior that triangulated the findings.

The primary researcher was the moderator for all four focus groups. The role of the moderator was a key component in the focus groups and deserves special discussion. According to Gibbs (1997), the moderator is a group facilitator, providing clear expectations, directions, purpose, and is available to answer questions. The moderator for each of the focus groups

helped put participants at ease, facilitated the discussion, kept discussions on topic, and encouraged deeper reflection and thought. The moderator encouraged inter-group discussions and interactions and helped to move things forward if time or substance was limited. The role of the moderator was demanding and challenging and required many of the characteristics of a counselor.

Interviews

Semi-structured interviews were conducted with three faculty members (Appendix B – Interview Protocols). A semi-structured format provided an opportunity to be flexible while at the same time focusing the dialogue on eliciting participants' expressions of their experiences in the multicultural counseling course. By asking open ended, broad questions, faculty participants were encouraged to provide rich thick descriptions of their experiences on the phenomenon being studied. Empathic responding and the use of encouragers were skills used by the interviewee to generate a safe environment where faculty participants were willing to express themselves. "To generate interview data of sufficient breadth and depth requires practiced skill and time" (Polkinghorne, 2005, p. 137), therefore, the primary researcher pulled from his experience as a Licensed Professional Counselor. The goal was for the interviews to "produce first person accounts of the experience" of the faculty (Polkinghorne, 2005, p. 142).

To ensure questions used in the study generated the rich and thick descriptions that were expected a "mini" pilot study was conducted with a colleague of the primary researcher, who was not associated with the final study. This was completed prior to commencing the study. Feedback from this pilot study provided data on the accuracy, relevance, and depth of the interview questions. As with other qualitative research, the value of interviews for this study was significant; interviews are the most often used data gathering approach in qualitative

research (Polkinghorne, 2005).

Four interviews of three faculty members were conducted. Each interview lasted no longer than 60 minutes – the longest lasted 59 minutes and the shortest lasted 38 minutes. They were conducted in a convenient location selected by the faculty interviewee – in each case the selection was the faculty member's private office on campus. The date and time that was most convenient for each faculty member was selected. Faculty participants were interviewed one time with the exception of the faculty member who was currently teaching the course, he was interviewed twice. Interviews were all conducted early in the Spring 2009 semester with the exception of the second faculty participant interview which took place following the mid-term of the semester (See Table 1 Data Collection Sequence Chart).

The primary researcher followed the same format for all interviews. Faculty participants were all greeted by the primary researcher and an attempt was made to use small-talk to put the interviewee at ease. The ground rules were established along with a review of the interview protocol (Appendix E) which included the start and end times, an encouragement to speak freely about their experiences, a reminder of the limits of confidentiality and how the material was going to be used in the study, a final reminder that no identifiable information was going to be used in the study, and a re-stating that participants could decline to participate in the study at any time. The primary researcher handed out a gift card to the faculty participant (one faculty participant declined) and each was asked if there were any questions. At the start of each interview a CACREP summary sheet attached to the interview protocol (Appendix E) was distributed for review and three minutes were given for each faculty participant to read.

All interviews were recorded after receiving permission from the faculty participants to record (Appendix D) and immediately transcribed following the sessions. The recorder used for

each interview was a digital recorder, and immediately following each recording the data files were downloaded onto a computer and forwarded via computer link to a professional transcription service in San Antonio, Texas. Once receipt of the data files were confirmed, the transcriptions were then deleted from the digital recorder. Transcriptions of each data file took 24 hours at most and were forwarded in written format from the professional transcription service back to the primary researcher. They were received in text (.doc) format with no identifying information of the participants other than references to speakers on the recordings as either interviewer or interviewee. All transcriptions were reviewed upon receipt by the primary researcher for accuracy. The primary researcher then forwarded data files to each of the two research team members for coding.

Data were reviewed and coded, and themes were extracted by the primary researcher and two research team members for triangulation (See Figure 2 Data Collection Sequencing). Triangulation of the interviews occurred as interview codes and themes were triangulated with: focus group transcribed codes and themes; observational field notes codes and themes; syllabi; standards; and commentary narratives. All final data were audited by a research team member (note discussion in the Data Analysis section of this Chapter).

For the final interview – the second interview of the faculty member teaching the course – the goal was primarily ‘member checking’ for accuracy of the first interview. The format was the same as the first three interviews with slight modifications. Topics discussed included a review of observations and commentaries, and an invitation to discuss any anomalies of the course. Data from this interview were transcribed and coded separately from the first three faculty interviews. Coding of this interview was triangulated with the final ‘initial’ codebook prior to review by the Auditor. See Data Analysis description below.

Observations

As observations are often used in qualitative analysis to “supplement and clarify data derived from participant interviews” (Polkinghorne, 2005, p. 143), two observations were conducted of the classroom by the primary researcher with a four week window between them. These observations were conducted at two different points in the Spring 2009 semester – one two weeks prior to the mid-term spring break and one, one week following spring break (See Figure 2 Data Collection Sequencing). Observations data were collected of the classroom and included: a description of the setting - class make-up and class layout; interactions between students and between students, faculty and discussants; activities; topics being discussed; and other salient data. The two observations were conducted in the classroom which was located on the first floor of the Education Building. Each observation commenced when the class began at 4:20 PM and terminated when class ended, approximately 7:00 PM. These observations were documented into field notes immediately after the conclusion of the observation (Bogdan & Taylor, 1998) and followed similar formats for coding and triangulation noted in the Data Analysis section detailed below. Observations were conducted carefully as they represented “a firsthand encounter with the phenomena of interest” (Merriam, 1998, p. 94). The goal was to observe and record participants in their natural setting. Observations of focus groups also followed the format of least obtrusiveness. As stated above the goal was to record additional non-verbal interactions including: facial expressions, gestures, tone, interconnections, dialogue directions and physical presence.

Mining Documents

Student weekly commentaries (Appendix E) of the course were requested and provided to the primary research by the faculty instructor who was teaching the course. These were supplied

via granted access to the grade book through the university Blackboard System. These were made available at mid-term and included six commentaries from each of the 24 students enrolled in the class. Seven randomly selected students were chosen and all six of their commentaries were reviewed for data analysis. These commentary narratives were reviewed by the primary researcher and coded for emergent themes. All identifiable information was removed from each commentary prior to their evaluation and data mining.

In addition, documents including the course syllabus (Appendix G), the University course catalogue, ACA Code of Ethics, and CACREP 2001, and 2009 Standards were reviewed and used as contextual foundations for the study. This was done at the beginning of the study, in Spring 2009 (See Figure 2 Data Collection Sequencing). Another source of documentation included the Participant Demographic Sheets (Appendix A) which were administered to all student participants who had indicated interest in participating in the research. Data from these were solely used to identify students who self-identified as either a minority or majority status in an effort to place them in homogenous focus groups, as discussed above.

All of these documents provided a thick description of the experience of students and faculty for this case study. Each of the comprehensive data collection methods used provided insight and triangulation when compared to all the other collected data for this study (Merriam, 1998).

Data Analysis

Transcribing Data

“The purpose of qualitative data is to provide evidence (i.e., to make evident) the characteristics of an experience. The data are in the form of descriptions or accounts that increase an understanding of human life as lived” (Polkinghorne, 2005, p. 141). Data from

qualitative sources for this study – interviews, focus groups, observations and documents – required transcriptions into narrative form for efficient review, comparison and triangulation. “The purpose of the conversion into a written account [was] to allow for the detailed and to-and-fro reading required in the analysis of the qualitative data” (Polkinghorne, 2005, p. 142). This was a difficult, labor intensive, and time consuming process. The vast amounts of information gathered provided rich, thick and descriptive data.

A phenomenological approach to data analysis for all the data sources was followed. Merriam (1998) described this process as “ferreting out the essence or basic structure of the phenomenon” (p. 158). Techniques such as epoche – process of removing and/or becoming aware of biases or predetermined viewpoints; bracketing – acknowledging biases and blocking them from entering the process, avoiding judgments; imaginative variation – looking at the phenomenon from a variety of angles and perspectives; and first and second order knowledge, were all part of this researcher’s data analysis process. A constant comparison (Glaser & Strauss, 1967) component was also used and is detailed below. This process was set up so that each data set was constantly and rigorously compared to all of the other data sets in a continuous process. This continuous process also incorporated an emergent design quality as it was open to changes and adjustment depending on what emerged from the data.

Biases and predetermined viewpoints were recorded by the primary researcher and the research team members. This information was kept as part of the data collection under a section named “Notes” and was separated from the data that was used in coding and analysis. The purpose of recording this information was to maintain a record trail of discussions and meetings with team members, to record discussions of biases and pre-judgments, and to maintain a bracketing process for the primary researcher and the two primary research team members. Any

biases and pre-judgments of the primary researcher were continuously monitored and reviewed with an independent observer – the Dissertation Chair. The focus was on keeping this work phenomenological, and being reminded that the discovery goal was uncovering rather than finding – blocking pre-judgments and encouraging imaginative variations.

The process of analysis followed a step-wise procedure, working through each data set independently. It was inductive as it looked at what was inferred from the data as its guide to results. As Bogdan and Bilken (2003) suggested, data are not searched out as evidence of a premise, rather “abstractions are built” (p. 6). As data are gathered and grouped together – it created a collage rather than a puzzle. The focus was on defining the varied and complete experiences of the participants and not looking for a finite set of predetermined messages.

Taylor and Bogdan (1998) suggested five coding steps that were followed in this study: developing coding categories; coding all data; sorting data into coding categories; checking for data that are left out; and refining the analysis.

Data sets for this study included the following: 4 focus groups (i.e., one focus group with students enrolled in course that identify as a minority, two focus group with students enrolled in course that identify as a majority, and one focus group with students enrolled in internship); 4 faculty interviews (i.e., two of a faculty member currently teaching the course, one of a faculty member who taught the course Fall 2008, and one of a faculty member who had taught the course within the past five years); observations (i.e., four focus group observations, and two class observations); and documents (i.e., syllabi, CACREP standards, ACA Code of ethics, student weekly commentaries, and University course catalogue).

The data analysis process followed the format depicted in Figure 3 and described in detail below:

- Each data set was initially reviewed by the primary investigator
- Data were then initially coded by the primary researcher and passed on to the two assigned members of the research team for review and their initial coding
- Data completed the initial cycle of review and initial coding by all three members of the team
- Once the two team members and the primary researcher reviewed and initially coded the set of data, the team met to discuss coding and achieve consensus on initial coding for that data set
- Following consensus, the same data set was again reviewed by the primary researcher and themes and patterns in the codes were considered and an initial codebook was completed. The process of review for that data set codebook included a review by the two research team members.
- A second meeting was convened to review the codebook and to reach consensus by the primary researcher and the two team members before moving on to the next set of data
- Once the next set of transcribed data was received the process started all over again for that data set and all subsequent data sets
- After completing a review of all data sets with the exception of the second faculty interview – which was scheduled for late in the Spring 2009 semester, the team met to discuss overarching themes and patterns and reached a consensus for all the data sets – which led to the completion of an ‘initial’ final codebook. It was during this step that modifications were made to the final interview protocol as needed to clarify and expand on the existing data set

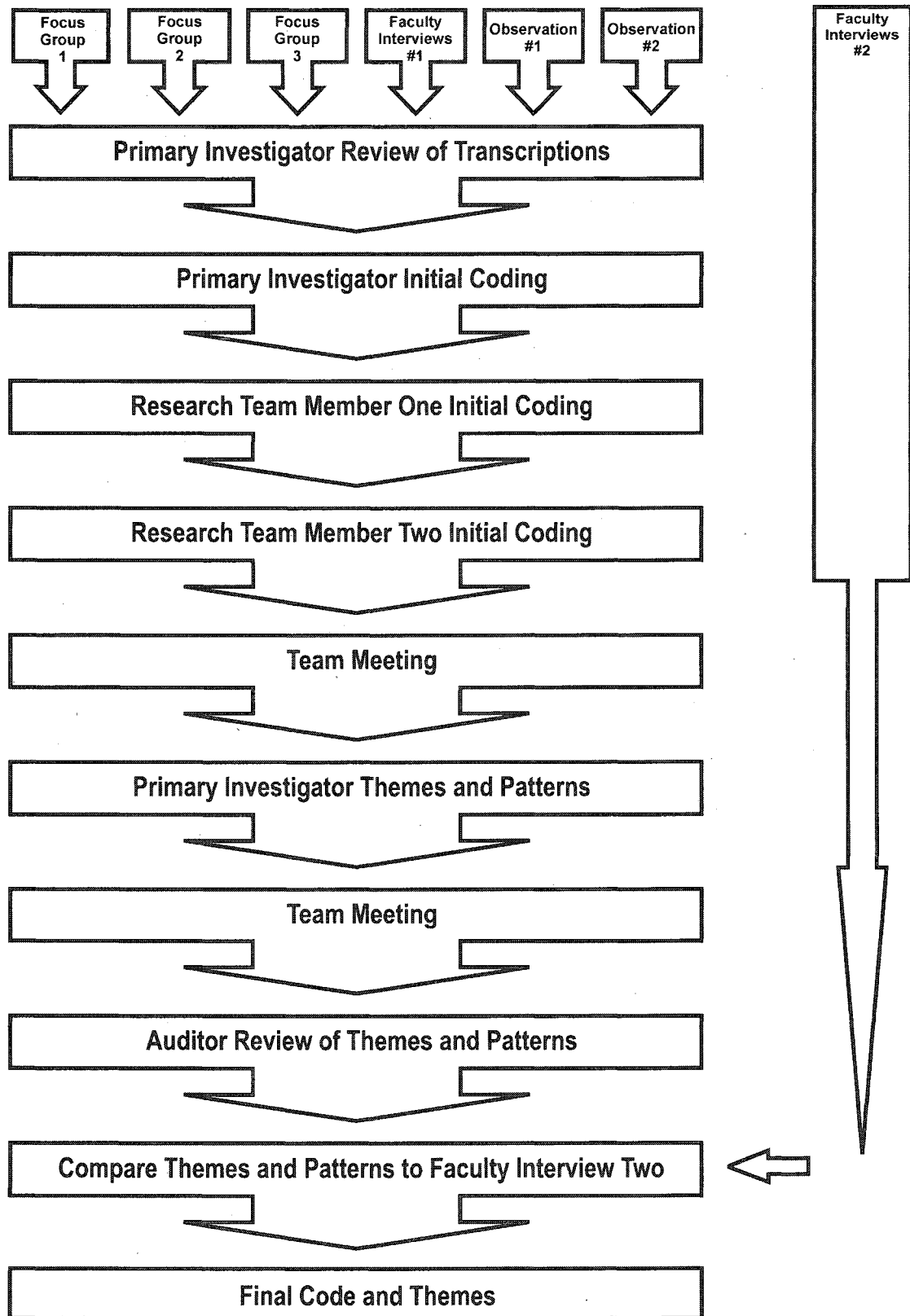


Figure 3. Data Analysis Flow Chart.

- The final interview was conducted – and this data was coded and themed by the primary researcher and triangulated with the ‘initial’ final codebook
- A meeting to review the ‘initial’ final codebook was conducted to achieve consensus. During this meeting the final interview was reviewed and triangulated with the final codebook. When consensus was reached on the ‘initial’ final codebook, it was sent to the auditor for review prior to final coding and analysis,
- With no further changes made by the auditor the final set of data the final codebook was used to generate results and findings.

Yin (2003) provided four tenets that guided the data analysis: consider all the data; address all interpretations both in the data and within the research team; focus on the most significant aspect of the study (i.e., return to the purpose of this investigation as necessary); and refer back when needed to the primary investigator’s expert knowledge – in this case the dissertation Committee Chair.

To keep the data analysis process transparent to the reader all codebooks are available for review.

Trustworthiness

Bogdan and Bilken (2003) suggested several questions that are often posed that are intended to challenge qualitative research, these include: is the data’s generalizable?; Is there a presence of biased or prejudiced opinions on behalf of the research team?; Is there an observer effect – observations that disrupt the natural setting?; How is the study reliable – will other researchers be able to duplicate the findings?; Is it lacking scientific credence?; How are the variety of goals managed? Every effort was made to address these questions throughout this work.

Merriam (1998) stated all studies are concerned with producing reliable and valid results that can be trusted. Consider however, that the definition and importance of the terms validity and reliability are hotly debated by qualitative researchers and the term trustworthiness is a more accepted form of reliability and validity for qualitative researchers (Merriam).

Trustworthiness in qualitative research begins with accountability – clear detailed documentation, being open and transparent with data and methodology, conducting the research in an ethical manner, and detailing the process used to control for judgments, biases and prejudices. Qualitative research according to Merriam must be rigorously conducted. “The qualitative study provides the reader with a depiction in enough detail to show that the author’s conclusion ‘makes sense’” (Firestone, 1987, p. 19). Validity and reliability questions are minimized as the “primary rationale for the investigation” (Merriam, 1998, p. 200) is detailed in the report. One additional point related to validity is “reactivity” according to Maxwell (2005). This term refers to the “influence of the researcher on the setting or individuals studied” in the case of this research the “case study” (p.108). Every attempt was made to control for and account for this influence. This was managed by the primary researcher by accounting for the process through journaling. Maxwell supported the notion of accounting for and controlling the influence rather than eliminating it “a goal in a qualitative study is not to eliminate this influence, but to understand it and to use it productively” (p. 109).

To improve the trustworthiness of this study, six strategies were used (Merriam, 1998): (a) triangulation of multiple investigators (primary investigator, three researchers including one auditor), triangulation of sources of data (current students, students in internship courses and faculty), and triangulation of methods (focus groups, interviews, observations, and document mining); (b) member checks; (c) prolonged engagement (data were collected on a continuous

basis throughout the semester, i.e., document reviews, interviews, observations, focus groups and final interviews); (d) peer debriefing (the data were made available for review to the dissertation committee, auditors and other research team members to comment on findings and potential problems); (e) researcher biases (all attempts were made to voice, clarify, and bracket the worldview of the primary investigator; and (f) maintaining a detailed audit trail which included journaling, memoing, field notes, codebooks, and meeting minutes to name a few.

Generalizability is another term ascribed to quantitative research and its transferability and applicability to qualitative research has been widely. It was important for this researcher to report the findings as they appeared and provide the essence of the experience of the case. Within the context of generalizability, this research's findings were not intended to be externally generalized to a larger population. However, the goal was to provide data that allows additional depth of insight. The goal was to increase and/or provide an extension of understanding relating to the experience of students and faculty in a multicultural counseling course – “knowledge for the sake of knowledge” (Patton, 2002, p. 215). To increase the usefulness of this study the case and data were provided in rich, thick description to offer readers an opportunity to apply the findings to a broader range of situations (Merriam, 1998), to find their own constructivist meaning from the data, and to stimulate interest in further study on the topic.

Unique validity, reliability and credibility issues concerning the use of focus groups and the case study method were addressed as they arose. While conducting focus groups it was important that the primary researcher be aware during the data collection process, of the following potential pitfalls: an expectation that student participants in focus groups provide the expected answers (Kress & Shoffner, 2007); the challenge that the use of focus groups and single case studies may be perceived as too limited a sample or group; and the importance of not

leaving out important experiences and meaning making.

Ethical Considerations

As this study did not involve the risk of potential harm to participants, nor were participants members of a defined risk group by the Institutional Review Board (IRB) this study was exempted from IRB (Appendix H). Nevertheless, all university and IRB documentation and procedures were filed and followed and all potential risk of harm to participants were avoided. Attached (Appendix F) is the certificate indicating the primary investigator's passing the NIH/IRB competency exam.

Ethical considerations that were addressed in the study included the limits of confidentiality, informed consent, the opportunity to be removed from the study at any time, and following all university and IRB ethical standards and practice for research. In addition, considerations of acting in an ethical manner included, not misrepresenting the purpose of the study, not misrepresenting who the team members were, and defining their roles clearly.

It was important to manage the individual interviews in an ethical manner – as counselors it was important to maintain questions and the process of the interview focused on gaining insight into the experiences of the participant without morphing the session into a counseling session (Polkinghorne, 2005). Special consideration was given to the discussion of confidentiality for participants in focus groups as confidentiality could not be ensured from all student participants. This information was discussed by the moderators at the beginning of each focus group.

Throughout the work for this research the primary researcher considered and subscribed to Patton's (2002) ethical issues relating to conducting qualitative research and the selection of research participants. Ethical issues considered by the primary researcher included: using proper

and understandable language when explaining the purpose of the study; reciprocity – considered why the participants should participate; risk assessment – considered all ways of potential risk, and avoiding them; confidentiality – managed through the informed consent process with special considerations being given to discussions of this topic with members of focus groups; informed consent – followed university and IRB rules of engagement with research subjects; data access and ownership – access was provided to all participants and the researcher’s ownership of data was explained to each participant; advice – for this study the dissertation committee chair acted as the primary informer’s confidant; data collection boundaries – data was extracted in a natural way and not ‘forced’, prodded or cajoled out of participants; finally, ethical versus legal considerations – ACA’s Code of Ethics (ACA, 2005) was the ethical model for this work.

Limitations of the Study Design

One limitation of the study was the use of a single case study which may have hindered the richness of diversity in the narrative of experiences. Even though there was an attempt to overcome this limitation by using multiple data sources, the work may still be viewed as restricted view of students and faculty experiences in a multicultural counseling course. The use of multiple courses or multiple university programs may be considered for future studies.

In addition, this work had the potential to uncover negative experiences relating to students’ views of faculty, faculty teaching styles and/or other faculty and university dynamics. This was not the case for this study but their absence potentially creates new questions regarding the limitations of the study. If negative experiences were purposefully missing or avoided (avoided by participants concerned about grades, reputation, or through peer pressure) how would they have affected the findings if they were to be included? In addition, the experiences

expressed by participants in interviews and focus groups may have been colored or limited by several factors that were unaccounted for: the expertise of the interviewer and/or moderator, the mood of the participant, faulty memory of the experience, or be influenced by others in the group (Polkinghorne, 2005). However, accurate recalls were not what the primary researcher was looking for rather the lived experience, and meaning making related to the events in the classroom. As discussed above, the research team and primary investigator's biases and/or pre-judgments if present may not have been fully accounted for resulting in certain limitations to this study.

In addition, the diversity of both the research team members and the diversity of the faculty members being studied is a legitimate limitation for this study. The primary investigator and the research team consisted of a primarily White perspective. How this played out in the analysis of the data is unclear. Because of the cultural homogeneity of the research team the potential for an ethnocentric view was present. As well, the three faculty members for this research were White, and primarily male. Therefore, the voice of the faculty experience was limited and does not speak of the valuable experiences of faculty of color and or other minority population groups.

This dissertation took place during the Spring 2009 semester over a period of 6 months. This was a limited time span of immersion in the natural world of the graduate multicultural classroom. If time allowed, a richer study might have included tracking changes in students' perceptions of their multicultural counseling competence, and how they continued to apply their learned skills, knowledge and awareness into other aspects of their school work and in working with clients during their Practicum and Internship.

There are a limited number of studies concerning the lived experiences of students and

faculty in classrooms. As this study's goal was to uncover the experiences and essence of the meaning making of students and faculty in a CACREP accredited, multicultural counseling graduate program, it was hoped that its findings generated fundamental interest and opened the opportunity for new qualitative studies of its type. On the other hand, a final limitation may be that it did not address the needs of its intended audience – faculty/educators/trainers.

Chapter Four

RESULTS

Introduction

The purpose of this phenomenological study was to explore and describe the experiences of graduate students and diversity core area instructors in a multicultural course. The work intended to highlight the extent to which multicultural competency and CACREP standards were reflected in course work and how this course work and instruction affected students' perceptions of their multicultural competence. This was done through examination of documents, student focus groups, faculty interviews, and observations.

The research was guided by the following two research questions: What are the lived experiences of students and counselor educators/faculty in a graduate CACREP accredited multicultural counseling course? How, if at all, do CACREP standards relate to the multicultural counseling course structure, process, and experiences of the students and faculty?

The primary goal of the study was to generate 'knowledge for sake of knowledge' (Patton, 2002, p. 215), adding to the currently limited quantity of empirical literature on the topic. As stated, a review of the literature revealed only a limited number of studies concerning the lived experiences of students in multicultural counseling classrooms, and no qualitative studies that addressed the experiences of students and faculty in context of their perceived multicultural competence and the relationship to CACREP Standards.

Overview

The Conceptual Design Pentagon (Figure 1) depicted in the preceding Chapter provided a visual cue that explained the key components that influenced the primary investigator's selection of research methods. Figure 4 provides a similar framework depicting the key components

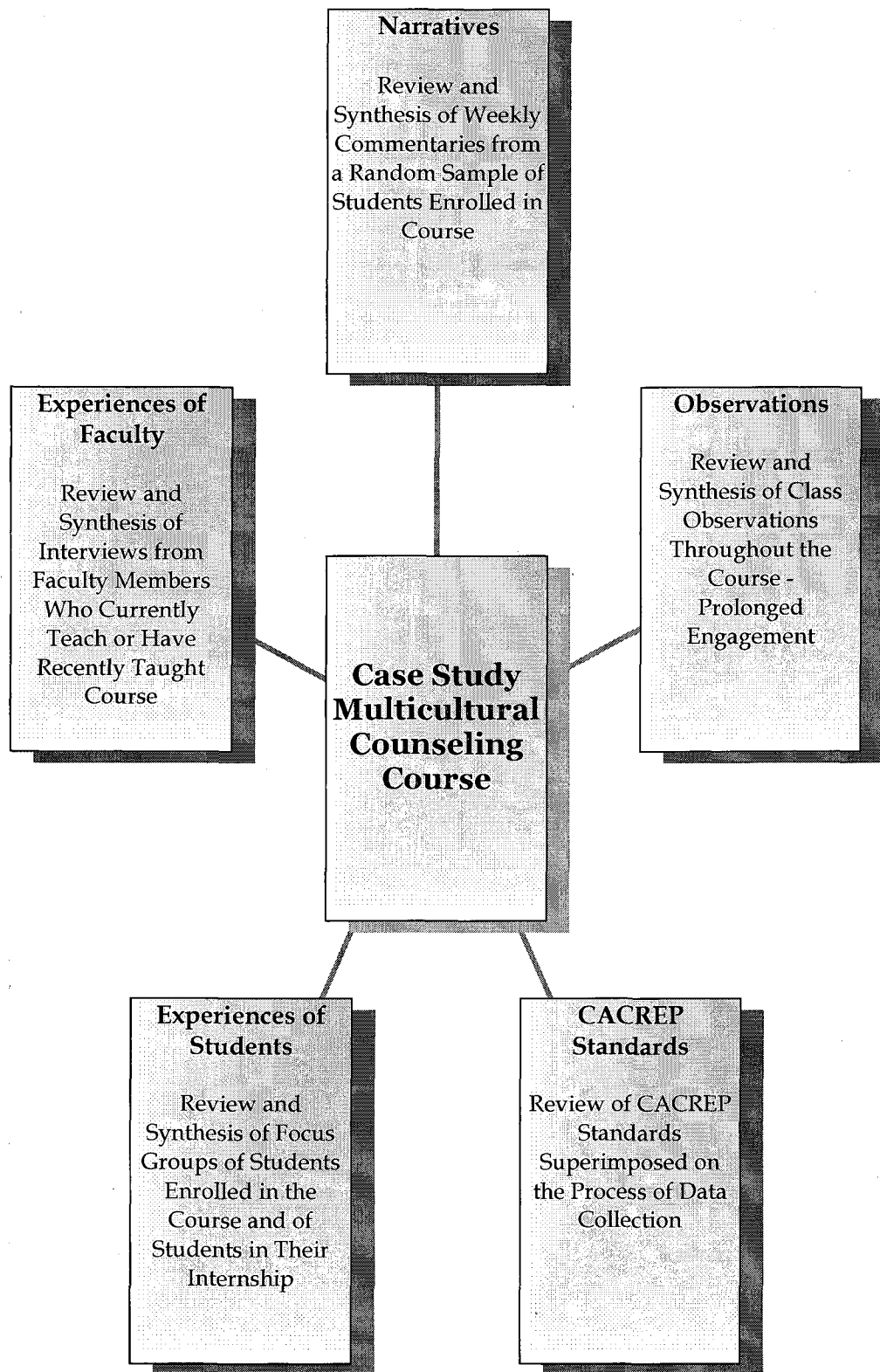


Figure 4. Results Flower

analyzed in this study and from which the results were derived. The results for each component will be described in detail in this Chapter. The results section will follow a variation of a comparative structure described by Yin (2003) – “the same case can be described repeatedly, from different points of view” (p. 153). This study is a single phenomenological case study with individual data sets, each of the data sets will be considered and described independently - each data set composed a unique point of view. Patterns and themes in the data emerged from a process of comparison and convergence (Patton, 2002) across all data sets. This was a five step process: epoche - bracketing and reduction; coding and codebook development; listing of significant data into unique domains; triangulating all data sets and clustering the data into themes; and a discussion of interwoven themes was presented as results – a comprehensive picture of the experiences and perspectives of students and faculty. The five steps are detailed below:

1. Bracketing “is the first step in phenomenological reduction” (Creswell, 2007, p. 235). For this work it was the process of setting aside the primary researcher’s biases, personal views, and pre-judgments to allow the unencumbered experiences of participants to emerge. This was on-going throughout the analysis and synthesis of data.
2. The process of coding and codebook development has been described in detail in Chapter Three.
3. Domain development followed codebook reviews. This step, referred to as horizontalization in phenomenological research (Creswell, 2007), led to equipollent clustering of codes and explicating domains with statements from participants. Domains are described in rich detail in this Chapter.

4. As this research produced a large data set across various sources - observations, documents, interviews and focus groups – the process of extracting themes was complex and required creativity. Many qualitative researchers find this process daunting and therefore use computer analysis software, as this was a phenomenological study, the primary researcher chose to extract themes manually. The process involved the triangulation across data sets, managing overlaps, and sifting through layers of significance in the data in search of the essence of the experiences, perceptions and meanings of students and faculty. The essence was clustered into groups with support from statements of participants. Five final themes emerged: the salience of Sue et al.'s (1982, 1992) tripartite model; the significance of an in vivo/immediacy to the learning; competency; the difficulties inherent in teaching the topic; and the impact of CACREP standards. A description of each is detailed below.
5. This process concluded with a summary of results and findings.

Yin (2003) indicated that in reporting case study results the researcher keep in mind the primary audience for the work and tailoring the writings to this audience. This research is intended to expand the knowledge of counselor educators' in social and cultural diversity courses – the intended audience. The gained knowledge will be of the lived experiences of students and faculty in the course.

The results are presented in an order based on the volume of each data set, from smallest to the largest – observations, student commentaries, faculty interviews, and student focus groups. Descriptions for each set are provided in sufficient detail to allow the reader a clear

understanding of the phenomenon – student and faculty lived experiences – from which then to draw their own interpretations (Patton, 2002). A brief overview follows each data set.

As this is a phenomenological study, sifting, converging and synthesizing the data was an inductive process, allowing for patterns and themes to emerge naturally – letting “the data tell their own story (Patton, 2002, p. 457). Final themes were selected as exemplars that typified the lived experiences and meanings of participants. In addition, themes discussed in this section were rigorously evaluated on their internal homogeneity and external heterogeneity. According to Patton, (2002) considering themes that are internally homogenous requires all the data in that theme be sufficiently similar and in relation to each other; considering themes that are externally homogenous requires that themes are sufficiently independent from each other. There were several interconnected data that transcended several domains – all of which are included in the thick description of results below.

Observations

Observations provided a context for this research work. According to Patton (2002) observation is “essential to a holistic perspective” (p. 262). Two observations were conducted of the classroom. Both were conducted by the primary researcher, one at the beginning of the course and one, four weeks later following the mid-term of the Spring 2009 semester. The primary researcher, as an observer, did not participate in the class and tried to remain unobtrusive for both observations.

The focus and purpose of these observations was to record the setting where the course took place. In addition, a description of activities being performed, an overview of the topics being discussed, and other non-verbal behaviors were recorded. The two observations allowed the primary researcher first hand experience of the bounded case.

The Setting

The classroom for both observations was the same, consisting of a room with four windows, a single entry door, and long tables aligned end to end to form a “U” shape around the periphery of the room. The professor sat in the front of the room, twenty-two students sat around the table facing each other, and three students sat in the back of the room behind the main table of students, there was little room left for additional seating – the classroom had a feeling of being crowded (Figure 5 Classroom Layout Observation #1; Figure 6 Classroom Layout Observation #2). The room had four, white “eraser-boards” on the front walls and during both observations a projector was being used, projecting towards the front of the room. The classroom was located on the first floor and away from outside distractions. The class start time was 4:20 PM and the class ended at 7:00 PM. The two observations lasted the entire class period.

The Activities

During the first observation two groups of students made presentations on various cultural groups. The first group of students consisted of an African American female, and African American male, and a Caucasian female. They presented on Jewish-American and Italian-American cultures. They were joined at the front of the room by two discussants, an Italian-American male and a Jewish-American male, both professors at the university.

The second group of students made presentations on Latino(a)/Hispanic cultures. This group of presenters consisted of an Afro/Caribbean/Haitian – American female, an African American female, and Caucasian male. During their presentation they were joined by three discussants: two Hispanic-American females, and one Puerto Rican male – all three were staff members of the university. A significant portion of this presentation included a video of a Caucasian female counselor working with a Hispanic-American couple. The video was dubbed

with text highlighting the appropriate use of skills and was moderated by the professor in the classroom.

Discussants were not permanent members of the classroom, rather they were invited to support, refute, or provide additional insight on the culture being presented. They were there to provide 'in vivo' experience of the culture for the students. The content of the two presentations included history of the culture in the United States, a discussion of stereotypes related to these cultural populations, and a synopsis of possible counseling implications for these populations.

During the second observation the professor lectured for the majority of the class. At the start of the class the students were asked to write down on a note card something they remembered about a previous class they wanted to learn more about or that intrigued them. Students took a few minutes to take some notes on the card. The professor asked questions regarding what came up for the students and there were limited responses – a limited engagement from the class. The professor transitioned into a lecture and most students shifted into a passive receiving mode. Interspersed in the lecture the professor asked 34 questions which were exclusively answered by a small group of nine students – 20 questions were answered by one of three Caucasian males; seven questions were answered by three African-American females; six questions were answered by two Caucasian females; and one question was answered by an Asian female.

There was an invited guest, however, this person was not engaged for any length of time with the students. The guest was introduced as an expert on race and the professor indicated that the guest would be conducting an activity on race but this did not occur. The guest was an African-American female who had attended a previous class as a discussant and was invited back by the professor.

A video of a mock counseling session between a Caucasian female counselor and an Asian-American client was presented as was done in the previous class observation. Again, this was moderated by the professor. Every so often the video was stopped (a total of six times) for a mini-lecture on the content of the video and to ask students questions.

A second set of cards were passed out while a list of questions regarding race were being projected on the screen. The professor asked students to anonymously write their answers to the questions using their cards and then to pass them up to the front of the room when completed. It took approximately fifteen minutes for all the students to complete the questions and pass their cards to the front of the room. The guest collected the cards. The professor asked the class if someone would volunteer answering the first question – “Does race still exist in this country?” A notably nervous African-American female raised her hand and with a quiver in her voice she relayed a current news story that she highlighted as an indication that, in her view, there clearly continued to be racism in this country between Blacks and Whites. The professor continued this dialogue on race by asking other students in the class to react to this view. A White female responded to the first student’s comments stating her view: “that is another Black kid with a gun.” The professor asked fourteen more questions on the topic which were primarily answered by a smaller group of five students – seven were answered by two African-American female students; six were answered by two Caucasian male students; and one was answered by one Caucasian female student.

A final activity was coordinated by the professor by dividing the class into small groups of four students to discuss their reactions to an exercise in the text book. This was the final activity for the last ten minutes of the class.

The Topics

Topics covered during the first observation included counseling skills, as presented in the video between a counselor and the Hispanic couple. Skills were highlighted for the students both as text on the video and as repeated by the professor as the video was paused at key points.

Knowledge was a key topic of the presentations and input from the discussants. Knowledge topic points included stereotypes, generalizations, lived experiences, and history. The majority content was focused on stereotypes and generalizations offered by the presenters and first group of discussants regarding Italian-Americans and Jewish-Americans: "Italian's are not really White"; "Blacks of Europe"; "Thought of in-between Black and White"; "Not typical Europeans"; "A fear they have"; "Every Italian family has secrets"; "Everyone has underlying issues, we all know that"; "Never been on a family vacation"; "As you gain their trust ... be careful to keep your distance"; "Most stereotyped ethnic group in the world"; "Some stereotypes are true." The second group of discussants were more cautious with stereotypes making repeated disclaimers about the value and credence of stereotypes. Nevertheless, stereotypes were discussed and included several positive ones: "Personalismo"; family focus; and working hard.

During the second observation, topics covered were similar to those detailed during the first observation, skills were presented through the presentation of the video and knowledge was presented through the lecture. An additional, emotionally charged topic - racism - was introduced as a topic during the second class observation.

The Non-Verbals

During the first observation as the presentations were being conducted there was some laughter, and whispering. There were no notable instances of students being withdrawn, resistant, yawning or napping. Quite notable was the absence of note taking.

During the second observation there were thirteen incidences of yawning; two students sleeping; ten incidences of students propping their head up with their hands on the desk; three students text messaging on their phones; four incidences observed of students with crossed arms; two students left the classroom and returned a few minutes later; four students maintained side conversations; and two students giggled between themselves, all during the lecture and the presentation of the video portion of the class. The class started and ended with this same pattern. Nevertheless, during the discussion about racism conducted between students there were several (four noted by the observer) angry facial expressions; four students bounced up and down in their chairs; several students shook their heads in disagreement; and many of the students who spoke had a quiver, or notable tension in their voice.

Theme – In Vivo/Immediacy

(In vivo/immediacy – is presented as themes in this section.) During the first observation students appeared to be listening and passive rather than active and engaged in questions or dialogue during the first group of presenters. It appeared students were focused on receiving information rather than experiencing it. This was the first set of presenters and norms of engagement may not have been set, as well, the two discussants were professors in the program which could have been intimidating to the students. The dialogue patterns were mainly between presenters, professor and discussants with almost no dialogue between students or from students to presenters, professor or discussants. There were some whispering among students, some laughter in response to the discussants comments, and it appeared that the professor managed the flow of conversation at times by interjecting comments “don’t have to be an expert,” directing questions between discussants and presenters, and offering some personal stereotypes “conspiracy of agreement...”

At first, the discussants appeared uncomfortable sharing their experiences and challenged some of the stereotypes offered by the student presenters. At one point the Jewish-American discussant appeared to disagree with one of the comments made by the presenters which appeared to silence the presenters and the class. This discussant also challenged stereotypes being presented stating firmly "according to the book" that the generalizations were of limited truth. The discussant that was there to represent Italian-American's took a different tact and agreed and embellished some stereotypes of his culture. He made a reference "I don't care if my wife cooks or not," which invited a student in the audience to challenge him by asking "what would you do if she did work all the time, do you clean, who cooks?" His retort was "I can cook better than my wife" which elicited laughter from most of the students in the class. At one point a student asked about substance abuse in Italian-American culture which did not get a response from the presenters or the discussants, the professor was forced to offer a response.

The first group of presenters completed their activity, the class clapped, and the discussants were invited to leave. The second set of discussants arrived and were escorted to the front of the room for the second group presentation. Interactions during this part of the activity appeared more lively and inclusive between students, the professor, discussants and presenters. Students appeared to receive the material being presented while at the same time experiencing it. This led to a number of questions being asked by students in the classroom. There was a question from a student regarding how the discussants wanted to be identified - Hispanic or Latino(a) which generated mixed opinions amongst discussants. A student in the audience asked the discussants about their "experience with the local Latino population in this area." Student presenters asked the class to volunteer positive and negative stereotypes they had heard or had regarding the Hispanic-American culture. This set the stage for the class to be engaged.

Nevertheless, the professor cut this section of the presentation off as time was running out and the professor wanted to “get through” the skills video, causing the final presenter to rush through their material stating “we’ll keep this quick.”

During the second observation, interactions in the classroom appeared on a spectrum from boredom to anger and engagement. During the lecture and video presentation, as discussed above, several engaging questions were asked by the professor, however, most of the class remained un-engaged. During this portion of the second observation the interactions with few exceptions, were from the professor to the class of students, along with student responses to the professor’s questions. Although the professor was visibly enthusiastic about the topic there did not appear to be an open dialogue during this first portion of the observation. This lack of engagement took a dramatic turn when the topic of race was presented in the activity described above. When the African-American female spoke of her opinion on the continued existence of racism offering an example of a current incident, the class dynamics changed. Students were no longer yawning. Hands were not propping up heads. Students shifted in their chairs - either by sitting way back and rocking or sitting forward and leaning on the table. Students began to interact with each other, first a Caucasian male, with a quiver in his voice, stated that he had heard the story and agreed that it was racist; a third student a Caucasian female volunteered that she agreed racism still existed; a fourth student, an African-American female agreed and gave her opinion; a fifth and a sixth student, a Caucasian female and then a Caucasian male all agreed that racism existed and appeared tense and anxious by making that revelation. Then a Caucasian female stated that she disagreed with the thread in the room stating: “A Black kid with a gun, come on...”. The observable facial expressions of anger from the African-American students and many of the Caucasian students were clear. Feelings were present in the room and most

everyone was emotionally engaged. The professor interjected and tried to moderate the conversation and communication patterns shifted as students started to talk through him rather than with each other. A few more students volunteered their opinions, most with quivering and varied opinions some in agreement and some in disagreement. The guest presenter interjected her support that racism did exist, heads started to shake again, there was a moment of silence, and the professor shifted the content of the topic by asking students to answer the next question on the list. This had the effect of diffusing the tension and moving away from the emotions clearly present in the room. Students almost immediately returned to their earlier assumed role of passivity, receivers, and became un-engaged. Glazed looks returned, bouncing in their chairs seized, hands re-propped up heads, yawning began, and so on. Yet, another topic was brought in to the room regarding President Obama which appeared controversial but the professor steered clear and appeared to prevent the group from jumping in. Students appeared to have gotten to the edge of their feelings but the topic shifted again. The conversation on racism eventually arrived to what appeared to be a safe place “does racism exist in other countries?” At the conclusion of this observation the classroom appeared to be back where it started with students receiving the information, the professor asking directed questions, and a small group of students remaining engaged.

Student Commentaries

As described in the methodology section, there were six commentaries made available to the primary researcher for each of the 25 students. Commentaries were completed each week, on-line via the university’s Blackboard system (Appendix I). Students were asked to respond in the first part of their commentaries, with their reactions to the previous class and the readings

assigned; the second part of the commentaries included answers and reactions to exercises assigned as homework.

From this data seven students were randomly selected and their six commentaries were included in the analysis. Each commentary was coded independently and domains were then extracted from the complete data set, and a final codebook for this data set is presented below. The student commentaries final codebook consisted of four major domains and included: awareness; feelings; reactions to style of learning/teaching; and in vivo experiencing. The six groups of commentaries are presented separately to show the evolution of the student's experiences over time.

Awareness

This domain comprised student's awareness of themselves, an awareness of others, and their awareness of the topic. This domain encapsulated student self-awareness, knowledge and cognitions.

In commentary one, many students reported on what they did or did not know about themselves. These included comments like "I try to accept people on an individual basis but it's very hard sometimes... I don't like feeling this way"; "I am aware that I am not culturally aware; my awareness is lacking not only of other cultures but of my own"; "I do not find it unsettling or uncomfortable to have my assumptions challenged, I have always welcomed and sought out the opportunity for them to be... I possibly, unfairly, expect others to welcome the challenge"; "I hope I can respect and understand people's positions as those debates arise"; and "I always found it exciting to experience something new and different." They also talked about what they knew about others "I am excited to learn about cultures that are different than my own." In addition they talked about their awareness of the topic, "I think we are taught by society to stay away

from these topics because of “PC” but in staying away from them we are allowed to stay uninformed”; “I was unaware of the meaning of discourse”; and “The topic of multicultural seems at once all inclusive (everyone is multicultural), but elusive at the same time (what is your culture, how did its associated ideals get transmitted to you, how did you come to your current beliefs.”

In commentary two, students reported on their awareness of self and included some positive affirmations, “I am very proud to be Black/African-American”; “I love learning about who I am... but most of my education in this area has been fairly recent and spotted at best”; “My ethnicity is very important to me because I feel it represents who I am and how I live my life”; “I suppose my ethnic group could be considered White Anglo-Saxon Protestant. I find, as I think about it is of most importance to me”; “I guess my identification with my ethnic group is not very strong, considering I know so little about it”; “I do not have to experience prejudices that others do and sometimes take this for granted”; and “My southern Baptist upbringing greatly affects my worldview.” They talked about their awareness of others, “I would say that most of my extended family is prejudiced against African-Americans”; and “It was very interesting to see how many of my responses were similar to other people.” As well, they remarked on their awareness of the topic, “I never realized that ethnicity/culture could be broken down into so many terms and concepts.”

In commentary three, students reported on their self-awareness including that of their own privileges and lack thereof, “I have invisible privilege”; “I don’t have to worry about telling people I am married”; “I also don’t have to worry about what people think of my sexual orientation”; “I am white and I know that I have gotten jobs, apartments, homes, cars, customer service... more easily than if I was a different color”; “If this is a real situation for them, it may

one day be real situation for me too”; “Being heterosexual has allowed me access to benefits in terms of marriage and its benefits”; “I was able to embrace my uniqueness and use it to my advantage”; “I am quickly becoming aware of how oblivious I am to social injustice and my privilege as a White person”; “I accept that these privileges exists, I appreciate some of them and feel guilty about some of them”; “I am certain that I have benefited from the invisible privileges of being a White person in our society”; “I am working to be more open and see issues from other’s perspectives, however, there are views I cannot imagine giving up, I feel so strongly about them”; and “I know that as a counselor it is my sole responsibility to advocate for the students, parents and community that I serve.” Awareness of the topic included comments like: “I can honestly say that I am learning something new each week.”

In commentary four, students appeared more critical in their thinking about their self-awareness, “I learned just how much I have in common with my classmates, that I am not as disadvantaged as I sometimes think”; “I feel like I have had to struggle quite a lot to achieve what I have”; “I hope that I won’t over compensate for a client’s cultural background and I get [find] a balance of what is influencing him and what is harming him”; “I didn’t even realize how much I did NOT know about my own culture, European-American”; “Becoming aware of my own struggles and values helps me empathize with other groups”; “Yes, I do have racial issues with certain aspects of the African-American culture. No surprise there. I am working on that, but it is difficult not to be resentful when there seems there is a double standard”; and “I can definitely identify with the struggles of European-American...” Students reported on their awareness of others: “There are Black people who are racist just as there are White people who are racist! It is not anymore okay to be a racist if you’re Black then if you’re White.”

In commentary five, one student reported: “I feel like I have been disliked and even hated because I am White”; “I believe that taking this course will just be the tip of the iceberg and will make me aware of my own culture biases and find ways to address them and ultimately grow from this experience”; and “I would like to say that I have no racism in me but I am not sure that that is realistic.” A student commented about awareness of others, “I feel much of the African-American culture remains a mystery to me, as I lack regular contact with or extensive knowledge of it”; and “I was a little embarrassed about my lack of knowledge of Asian-Americans in general.”

In commentary six, students were looking forward, “I need to be more aware of other non-dominant groups and their oppressions. Taking this class has really opened my eyes to be more sensitive to other groups”; “I never considered the term ‘Caucasian’ is not a universal term...an example of egocentric thinking, I suppose”; “So to move forward...I need to interact more with people of color and have more positive experiences, such as the workshop in this class”; “I found it extremely difficult to be so different than the rest of my friends”; and “I was also aware of my gender difference – I often found myself being paid less and talked down to by my boss.” In addition students commented about their awareness of others: “It is a perpetuation of the non-dominant group’s own perception of their own inferiority.” A final comment on a student’s awareness of the topic: “I had previously felt like it was a topic to be avoided or be scared o because it is so often brought up as a skill that counselors of the dominant culture are lacking.”

Feelings

This domain consisted of both the positive and negative feelings that were aroused in the student.

In commentary one, students reported positive feelings: “I really enjoyed our first class”; “The class went by very quickly and the professor made the class exciting and engaged the students”; and “It was comforting to find that several of my classmates expressed the same lack of cultural awareness and feelings of incompetence...” Negative feelings identified included: “It almost pains me that in this day and age there are still people... negative attitudes”; “It is a shame that there are people who are...”; “I often feel uncomfortable and judged”; “Sometimes I feel like I am being punished or should feel guilty for being a member of the dominant group”; “I feel angered by racism and saddened that it is so prevalent in society, but cannot say that I have made an attempt to actively immerse myself in the culture to learn more”; “I think I would be more comfortable in a class of 8 people”; “I am worried that my views and positions will not be popular, acceptable, appropriate”; “I felt defensive about the fact that I happen to be from a dominant race, ethnicity, gender, sexual preference...”; “My emotions were stirred in class when you briefly talked about affirmative action, as I always thought it was a policy of hypocrisy and reverse discrimination”; and “I should feel proud of what I have done rather than feel defensive.”

In commentary two, students made the following statements about their positive feelings: “I have to say that I loved the class even more than the first”; “It was very refreshing”; “I have really enjoyed this class”; and “The class flies by and I leave every class with something to take back and try to apply to my daily life.” Referencing their negative feelings students commented that, “As a young Black female I feel as if I have to work twice as hard and to be twice as good to be successful”; and “It was all very positive and comfortable.”

In commentary three, students stated the following about their negative feelings: “This class was a little more intense for me”; “Some aspects about this course and textbook are difficult for a generally conservative person”; “I do get somewhat irritated at what appears to be

the general idea that Whites are privileged just because they are White”; “Am saddened that it (oppression) is still so rampant in our society”; “I also feel guilty”; and “I was somewhat irritated while reading this section on privilege, I did not want to be and experienced some guilt over it.”

In commentary four, students reported: “I feel a little guilty”; and “I felt ashamed as I read the chapter because I realized how little I knew about waves of immigration, oppression, and struggles faced by various groups.”

In commentary five students reported on their negative feelings, saying: “...being overwhelmed; basically because of all the new information being put forth in this course. It is a lot to take in within fifteen weeks”; and “I am confronted in some way when I am forced to consider my own racism, and find I must judge myself harshly.”

In commentary six students make the following statements about their feelings: “I really enjoyed the class”; and “I feel our laws have changed somewhat, but are largely in place to keep people of non-white origin from becoming citizens.”

Reactions to Style of Learning/Teaching

This theme comprised students’ reactions to the style and components used to teach the class which include: lectures, readings, exercises, groups, discussants, and dialogue.

In commentary one, student reported the following on lectures: “I still wonder how you define dominant.” On readings: “I really liked how it described the role of the counselor as difficult and complex”; “...it lets us know that we should be less likely to impose our cultural beliefs”; “I really like the way the book states that culture is pervasive and invisible”; “Counseling is not one size fits all”; “I liked the section in the book that defined the six major categories of culture”; and “I had a difficult time differentiating between race and ethnicity.” On exercises: “The exercises tell me that I have work to do in context of this population...I feel

anger towards them and it would be very hard to counsel someone from this culture”; “Forcing myself to name groups revealed that I have some very clear attitudes toward some groups”; and “I read the directions numerous times and couldn’t understand the purpose of the assignment.”

On groups: “Negative connotations that arose within group regarding the use of the terms dominant and non-dominant, that it can be situational and subjective”; “The difficulty most of my particular group found with identifying their culture versus their ethnicity”; “My favorite activity was breaking into groups and discussing culture in groups”; and “I appreciate how the seminar was set up and found that breaking into groups was also conducive to learning and provoking thought.” On dialogue: “I enjoy healthy debates so I am looking forward to those as well”; “I was able to meet some new people... speak about issues... and not usually a topic of discussion when first meeting someone”; and “I thought the discussions (in group) yielded some interesting concepts.”

In commentary two students reported the following on readings: “I was surprised to read the part about political correctness and tend to agree that it often becomes exaggerated and ridiculous”; and “This is an ‘aha’ moment for me because I assumed that culture only related to minorities but it affects everyone.” On groups: “I feel comfortable in my group and enjoy the discussion”; “It is nice to be back in the same group that we were in last time because, even though we came from different places... there was already trust in the group”; “I feel that allowed us to be honest and open with our differing view points”; “Though we are all female in my group and see ourselves as equal to men, several of us noted that we still appreciated chivalry, and saw certain jobs as ‘men’s jobs’”; “There is a person in my group who claims to be very open to all cultures, but his/her behavior and reactions seem to clash with that statement at times”; “I enjoyed sharing responses within our groups”; “I also thought it was interesting to

hear my classmates stories of how culture affected them throughout the week”; and “I have appreciated the opportunity each week to open up a bit and to hear others do the same.”

In commentary three students reported the following on the lecture: “This class did seem less interactive due to your plan to lecture more. I don’t think that was because you talked more, it seemed like know it was a lecture made the students less willing to share”; “It is very difficult for me to just sit and listen”; and “While I did find the lecture helpful, I feel that I benefit more from discussions and group sessions.” From the readings: “I noticed that I don’t stand up or fight for other minorities”; “I found it interesting that social justice had no single accepted definition”; “The oppression cycle really opened my eyes”; “I found this chapter much easier to understand”; and “Being confronted and reminded of this (White privilege) minimizes my accomplishments.” On exercises: “According to this list I am privileged... if you are breaking the law what does the race of the police officer matter?” On groups “We changed groups and our group dynamics changed as well”; “We all have differences which is great”; “This group did not feel as open as the previous group”; “Last class was okay but I would prefer more of the group activities versus lecture”; “I feel I benefit more from discussions and group and the group sessions”; and “I found it very interesting to share our answers about ethnicity and learned a lot about my group members.”

In commentary four students reported the following on the reading: “It was very informative to read about each particular ethnic group”; “As I looked over the activities in the chapter I felt insecure about the course of action to take for the clients”; “Both of these chapters revealed some things I never thought about with this culture”; “I assumed that minority women dealt with these issues more so than European-American women because society seems to be so forgiving with European women”; and “I don’t think they (European-American women)

struggled as much as the minority women in society because again they are part of the majority group of society.” On exercises: “I like the ‘line’ exercise designed to point out invisible privilege”; “The exercise we did in class about invisible privilege hit home for me”; “The culture activity we did in class really opened my eyes as to how I perceive people before even getting to know them”; and “I found the exercise on privilege during our last meeting very interesting.”

In commentary five students reported the following on the reading: “It is always easy to pick out the problem but it can be hard to really look at the systemic issues that created the problem”; “I felt a sense of clarity”; “I don’t quite understand the African-American’s view of time and would like further explanation”; “Being part of this ethnic group I assumed that I knew everything about my culture”; and “After reading this chapter, I became more aware of how much I need to learn about my culture.” On exercises: “After doing this exercise, I realized that being hated because I am white can never mean what it means to be hated if I was instead Black”; and “This exercise – I believe this because some Black people I know still resent White people for the oppression that took place hundreds of years ago.” On discussants: “I want to say that I thought our discussants were truly married and didn’t realize the video was a role play”; “They did a very good job”; “I really enjoyed as well as found interesting, the discussants”; “It is important for us to get the general ideas about the groups, but not to forget that every attribute does not apply to each individual member of a group”; “I was surprised by the discussant’s comment that Jewish people may still carry some anger about their past oppression, only because one hears very little about it, in comparison to the anger expressed by African-Americans”; and “I felt the discussants really added to both of the presentations.”

In commentary six students reported the following on the reading: “I generally refer to my own race as Caucasian if I am asked on a survey, but after reading this article I believe I will

simply refer to myself as White”; and “The race chapter was somewhat difficult for me.” On discussants: “Guest speakers made the presentation more interactive and provided great insight on the respective topics”; “The discussants provided me with a wealth of knowledge and increased my level of understanding and empathy for African-Americans”; “There are still aspects of the culture that turn me off but I definitely feel more enlightened about their struggles”; and “I presented the African-American session and I found I learned more from this experience. The guest discussants brought valuable information and experiences to the presentation.” On dialogue: “In the last class I noticed, that it seemed that some of the White students seemed to not be able to wrap their heads around the anger and distrust felt by African-Americans”; and “I was amazed that so many individuals seemed unable to tap into what it is like to be part of that non-dominant group and have lack of power.”

In Vivo/Experiencing

This section details domains related to student’s experience and reaction to lived or “in vivo” social and cultural diversity either in the classroom or reported outside of the classroom in the commentaries.

In commentary one students reported on their experiences of being subjected to an “in vivo” multicultural experience: “...speak about issues that were engaging...”; “When I got up I realized that my table was the only table in the crowded restaurant that had any White people and I was the only White male”; “I never lived in such a culturally diverse place”; and “I have had several encounters where I felt like I was the only one like me in the room or situation – sometimes the differences were easily discernable – I look different – but sometimes there were more hidden.” Students reaction to this type of in vivo experience included: “It was great to get some perspective on what others thought about sex/gender/race/ethnicity”; “It was fairly

unsettling to realize...”; “I felt uncomfortable while walking to the restroom, trying not to bump into anyone... that might seem threatening”; “This exercise was a little difficult for me as it pointed out just how often I have felt apart from those in my surroundings. I need to work on finding the commonalities”; “I felt that last class was, for me, one of those moments where you listen to those around you talk and you realize just how different you are from them”; and “Yes, I did find it unsettling to have my assumptions challenged, as I am stubborn and set in my ways.”

In commentary two one student made the following comment: “It was interesting to hear other’s responses and to ask myself how I came to my current beliefs.”

In commentary three students reported on their experiences of being in an “in vivo” cultural experience: “...we got into groups to share”; and “This group did not seem as open...” Students’ reactions included: “I enjoyed the exercise. Not only was I able to learn more about others... there are a lot of similarities but a lot of differences”; “This (new group dynamics) did not make it any less educational, maybe even more educational, but it does make it a little harder”; “I found it interesting that many people mentioned the controversy and healthy debate that they were eager to experience in this class, yet no one brought up any topic that might inspire debate, including myself”; “The last part of the class worked for me because we were given the opportunity to learn from our peers and I find that very helpful with this class”; and “I found it difficult to explain my own culture because it mirrors the dominant culture.”

In commentary four, five of the seven students reported on the ‘line’ exercise, students made these reaction comments: “Interesting to see who stepped forward/backward”; “I thought certain people were going to move and they didn’t”; “Caused me to think either they were not being truthful or were being shy”; “This exercise helped me realize that I might not have struggled as hard or in as many ways as other people”; “I was able to identify more advantages

that I would have identified on my own”; “On the other hand, there were some advantages that – due to our class make up – I discovered that were foreign to me growing up”; “As a White, middle class American, I felt self conscious of stepping forward or that people in the room were expecting certain members of each class to step forward or backward based on an item”; “It made us all stop and think about our assumptions”; “...it may have reinforced some of our assumptions as we watched some groups consistently step forward and some back”; “It was an interesting reminder that we all faced struggles on different levels”; “The step forward and step back activity was indeed powerful”; “I am sad that I felt like I was complaining of feeling minimized”; “It was uncomfortable and I only had to endure it for brief moments – I know others endure this feeling day in and day out simply because of who they are”; “I believe I was misunderstood to some degree”; and “I suppose it is more an issue of defensiveness and resentment.”

In commentary five students reported on their “in vivo” experience with the discussants, the exercise and their immersion into local culture. Students reactions to these “in vivo” experiences included: “I can see it being very difficult for families that are new to America with this outlook...”; “It is hard not to feel resentment either way”; “My wife and I have had a hard time making friends here and I think a lot of it stems from the hatred that is seeped in this area”; “It makes living here very hard some times”; “With our Black friends it is an issue I really ant to talk about and it leads to a lot of uncomfortable silences at times”; and “All in all I am really enjoying the class because we get to talk about these issues in a safe place and it has given me some ideas about hot to make my home a safer place to discuss these issues with friends.”

In commentary six students reported: “I remember hearing relatives or people at church talking about Black and the deviance they lived. I also remember getting into fights with

neighborhood boys because of their racist statements”; “...feeling guilty about feeling those same statements sometimes”; and “Through conversations with (classmate) I can tell that he hasn’t had a lot of interactions with people of color while growing up. But he is willing to learn... and is open... he is not afraid to ask questions.”

Faculty Interviews

Four faculty interviews were conducted during the data collection process. The first interview was with the faculty member who taught the course within the previous three years; the second interview was with a faculty member who taught the course the previous semester; the third interview was the first of two interviews with the faculty member who was teaching the course; and the final interview was last interview with the faculty member who was teaching the course during the semester of data collection. After a rigorous data analysis by the primary researcher and the two research team members and a final audit of the faculty codebook, the following domains were extracted from the first three sets of interview data set: challenges and surprises teaching the course; a discussion on competence; personal identification with the topic; approach to teaching; feelings; thoughts and cognitions on the topic; CACREP Standards; cultural constructs; and perceived changes seen in students taking the course. The fourth interview was reviewed separately from the first three interviews and served as a member checking device to insure accuracy of the data.

Challenges and Surprises Teaching the Course

This domain comprised challenges and surprises that were described as either positive or negative by the faculty interviewee. Positive challenges and surprises were reflected in the following statements: “[The students’] motivation and intelligence...blew me away – they are flat out some smart students there”; “[The students] make comments that are incredibly

insightful”; “They keep you hoping”; “That is a true adrenaline rush when you get in there with a sharp class”; “They are an invigorating group”; “[It surprised me] how students are engaged – how ready they are to take it on”; “They are ready and excited”; “I experience a confidence and courage in the course”; and

It surprised me in a good way that most of the students are very open to listening to the feelings and opinions and beliefs of other students – appreciating the differences – instead of feeling like ‘I have to defend myself because my viewpoint I feel is right and that person is wrong.

Negative challenges and surprises included: “Learn[ing] to be empathic not only with clients but with one another – I would say that is the biggest challenge”; “I always had a little fear that it would turn ugly”; “The implication is that you need to think a certain way”; “Homogenous ages in class”; “[I/they were] challenged talking about ethnicity”; “Race is a tough one”; “Race – the other topic that is very difficult”; “Sexual orientation – we have a lot of religious people calling it a sin”; “Sexual orientation – hot button issue”; “Sexual orientation – most uncomfortable because it is generally a hidden diversity”; “[Sexual orientation] the topic is laden with the idea of sex”; “How religious people are – never expected it”; “Ethnicity – toughest job of all”; “Elephant in the room that could explode – people would not bring it up again”; “Biggest tension comes from stereotyping”; “The great difficulty is the small knowledge base we have”; “I am surprised at how little they know ethnically about themselves”; “Teaching this course is too much to know”; “I don’t teach about disability, that is a tough topic”; “I don’t feel comfortable around the Black and White issue”; “Advocacy – I lose myself in it – I lose a lot of students”; “I get daunted in terms of how to do that”; “I don’t think I can represent all

diversities”; “I have a concern about it being respectful”; “I find it [conflict] a struggle”; “I was not trained to teach this course”; “I have some doubts”; and “Heated discussions.”

Competence

This domain included the faculty’s view of students’ multicultural competence, faculty’s view of their own competence teaching and being multicultural, and faculty’s definition of competence. Faculty’s view of student confidence was stated in the following terms: “[Student] ‘I need to get the skills so that I am competent and comfortable’”; “Getting involved with people who are different”; “[Student] ‘I work with the population already so why do I have to take this class?’”; “I don’t want to say yes they are competent to work with all populations”; “[Obstacle to student competence] I think inertia, just laziness”; “[Student] ‘I took a class so I am good to go’”; “[Incompetence] Not being compassionate about the topic”; “[Student] ‘That individuals would feel more comfortable working with me if I understand some of what that individual is...’”; “Developmentally it is a lifelong learning”; “I want people to pay attention to their acknowledgement of cultural differences”; “I want them to really confront themselves”; “Shock them into principled thinking”; “I want them to feel the feeling of sitting across from someone who is similar”; “Hard to measure”; “That one is a hard one to measure”; “That is another one of, probably, the damnable aspects of the class in that it is extremely hard to measure”; and “Are we [the students] adept at dealing with different people.”

Faculty’s statements regarding their own competence included: “I don’t believe we are ever at 100% competence in regards to multicultural issues”; “Developmentally it is a lifelong process – I am still going to workshops”; “I don’t feel comfortable around the Black and White issue”; “I don’t feel I shy away from anything like the Black and White issue”; “I don’t know enough about this stuff”; “I sometimes trip over those terms”; “I would focus on how people

communicate, learn family structures...”; “I really focus on appreciation and learning to communicate”; “I wanted to focus on awareness”; “I really wanted to focus on communications and families”; and “There is an implication here that if you are not a social progressive.... Not good.”

Faculty interviewee’s definition of competence: “I think knowledge of the different ethnic sets of diversity”; “Culturally alert”; “Requires another ear”; “Probe for elements that are socially constructed”; “I think competence asks us to push it further”; “Accentuate culture when it matters”; “Play with personality and culture – not just ethnicity”; “Not to overemphasize differences”; “Individual, universal and cultural”; “Bring culture into foreground”; “More alert to culture dimension”; “What is the story you are hearing and is it working for you”; “Multicultural competency is boring”; “Are we adept at dealing with different people”; “Endgame to trust and rapport building”; “Being comfortable with differences and not being anxious”; “Separate the behavior from the population”; “Learn about communication styles – different for different people.”

Personal Identification with the Topic

This domain included thoughts and feelings regarding what it meant for the faculty interviewee to teach a multicultural course and included statements: “Most important course”; “Driving force behind my teaching”; “I am attuned to people who are victimized”; “I was committed from my own person commitment”; “I waded into controversy”; “It is my responsibility”; “I might at some time in my life have presented some aspects of affirmative action when I maybe lost out on a job”; “I try to remedy that with some of my work...”; “I have political commitments, I have participated in rallies, I have done some things around...”; “I don’t do race as vigorously as possible even though I believe in it...”; “I feel strongly, I feel that

people of different races ought to speak about race”; “I am a white male teaching the course...I have a special role to play”; “I think counseling theory trumps culture”; “As long as there is oppression we have a job”; “We never go as deep as I want in race”; “Different communication styles – I think that is across the board important”; “I think it should not be a treatise on social justice”; “Difference is just that... it is a different way of doing stuff... that is the real skill”;

What I am speaking to is a personal identification with down troddenness, victimization, - we call it oppression – that seems to have come in my temperament...my experience seems to be around that dedication to stopping any – whether we are speaking kids in the schoolyard or the Civil Rights Movement, that formed me greatly when I saw racism on TV and the fire hoses on people, and was very angry and very saddened...; and ...to me that is social learning. Look, I don’t care if it is 2009, we learned from people who grew up in 1936, or maybe 1956. So it’s still with us. It’s sort of a slope.

Approach to Teaching

This domain encapsulated how faculty taught the course, how they felt students responded, and what their thoughts were about teaching the course. Statements related to how faculty interviewee’s taught the course fell into four categories, topics that were delayed or avoided; focusing on knowledge, awareness and skills; and their personal style. Faculty reported on topics that were delayed or avoided, “I don’t teach the advocacy and social justice activism as well as others”; “I delay discussions on race – until there is more respect amongst groups”; “I mix them up – multiracial groups – counting off in the classroom”; and “I ask them about their ethnic group’s customs and morays – relationship with culture.”

Faculty reported on their teaching of knowledge awareness and skills, “We kind of focused on characteristics”; “Awareness was good because awareness was uncomfortable”;

“Doing a lot of knowledge building”; “Paying attention to attitudes and awareness”; “Help White students recognize their own ethnicity”; “Discussants are not adding that much knowledge – students are getting knowledge”; “I do a privilege activity – ‘line’ up shoulder to shoulder”; “I also do role plays – so students might have a sense of what it might be like in a counseling situation”; “I have group presentations so they get a feel of researching a topic and presenting in a professional way”; “I started to focus on the culture of the Middle East after 9/11”; “I have what is called a plunge experience – so you go beyond your comfort zone – working with a population you have never worked with”; “Every other week I would add a different strand of cultural DNA”; “Skills we just lightly touched on”; “We stretch ourselves into the emotional self-awareness domain”; “I help them not stereotype themselves and not stereotype themselves to other classmates”; and

Students have to research their own ethnic background – they will come up to me and say, ‘I don’t know anything, how do I find out who I am. Having to research that and all of a sudden they have an ethnic identity. I hear from so many students ‘That was one of the most beneficial aspects of the class, that I learned something about myself.’

Faculty discussed their personal style of teaching: “Applied – how do you use it in your daily work”; “I pushed the envelope”; “I got the chance to be really confrontive”; “My tendency is towards the interpersonal affective domain”; “Typically, I would not be an affective person [that is not my style]”; “I want students to experience people who have thought about the issues”; “I probably shy away from experiential activities more than I’d like”; “I need discussants to make the conversation legitimate”; “Help people identify their stories”; “Treated religion as culture”; “Groups are encouraged to share commonalities”; “Address race as a smaller elephant”; “I bring in cultural informants who can take the heat”; “Weekly commentaries give students a

safe place to raise questions”; “Students do a presentation on culture with discussants present”; “The discussants add specific correctiveness”; “I try to be interactive and engaging”; “I do a cultural beliefs inventory”; “Describe religion of origin and religion of choice as separate notions”; “Used older students as stalking horses”; “Encouraged them to say things that I didn’t want to say myself”; “I took them aside and told them I wanted to speak their mind”; “They read assignments each week to comment on”; “I tried to pick some articles that hit below the belt”; “Weekly journals they would email to me”; “I had a textbook to follow – specific learning objectives”; “Half [of the class] was a Powerpoint presentation on the chapters”; “I do try to integrate more experiential types of activities – they are more though provoking”; “I do a lot of experiential activities”; “I tend to break it up into lecture and class activities – outside group work”; “I provide interaction guidelines... not to take it outside the classroom... and respecting one another”; “Try to get students to use ‘I’ language rather than ‘you’ language”; “I may meet with students after class just to process something a little bit beyond the classroom”; “Experiencing something that is far removed from anything you’ve experienced”; “I focus on values”; “I share personal experiences that I have had as a counselor – sharing some personal things that I have flubbed.. it really humanizes the experience”; “They also had assignments in the book”; “Small group discussions to report on the discussion in class”; “I purposefully kept the groups the same for the whole class – comfortable and trust”; “Encouraged dialogue”; “We talked a lot about ground rules and what is said in here stays in here”; “I want it to be powerful emotionally and intellectually”; “I want to see where their minds wonder”; “I look at contradictions in their stories – stories on culture”; and “I like to shock them in this class, shock them into principled thinking.”

How faculty interviewees felt about their own teaching and how students responded to their teaching methods included the following comments: “If I preached to them about social justice it would turn them off... I would not teach it because it would put them on the defensive”; “Everyone felt uncomfortable because that is where the learning lies”; “It was tiresome about arguing about semantics in questions”; “Takes more time to sell social cultural issues”; “I have had an experience where storming came early”; “I feel it [social justice] is the least interesting, potentially important, but shot in the dark”; “I have to remind myself of the power of a few experiences”; “I have a lot of difficult in how to manage this (religion) topic”; “Sometimes I am very protective of the minority students – I think that I want to make sure that they are leaving with an overall positive experience”; “[Student] It is only 16 weeks – there is so much more that I need to learn”; “Course doesn’t do enough for skills”; “I have not balanced the awareness, knowledge and skills work in class”; “Plunge experience – very enlightening and it is an assignment students get so much out of – just for their own personal knowledge”; “I push the envelope”; “I really tried to stir them up”; “I should be experiential but I get daunted in how to do so”; “I know most classes do touch on it but I think that it is so crucial”; “I’m up here and they are here, you know I was there too, and I understand how they may feel”; and

I am sure the students would love this – but I think it’s very difficult to teach a course that’s 16 weeks and I would love it if there was a more advanced multicultural course that follows the initial course because there is so much information – I have found myself talking about one topic for three hours and then having to move to another topic for the next class and I could have talked for three weeks on this topic.

Feelings

This domain included the voiced feelings of the faculty interviewee regarding the experience of both students and faculty teaching and learning in the classroom. These feelings were both positive and negative. Positive feelings included excitement, perceived competence, thrill, and a sense of fulfillment. Expressions included: “I was very excited to share the information with the students because I feel it is one of the most important courses”; “For me it was because I feel that a lot of times the topics are emotionally charged – it is not anxiety in a negative way – it was anxiety in regards to being so passionate about the topic”; “It can be emotionally provoking to students”; “And they are comfortable sharing their thoughts because they tend to feel safe in the environment – especially if they began the semester out with guidelines”; “I think in a career course students are not as anxious”; “I would have to just say that it has been one of the most fulfilling experiences I’ve had at this university – is teaching diversity classes just because it is so wonderful”; “It was invigorating because those students are so motivated”; “And this is a true adrenaline rush when you get in there with a sharp class”; “And that is a really good one because everyone felt uncomfortable, which is great because when you are uncomfortable, that is when you learn stuff”; and “This is a fun class.”

Typical negative feelings expressed included anxiety, fear, uncertainty and frustration. Quotes included: “Multicultural courses in general are more anxiety provoking – not only for faculty members, but I think for students”; “When I taught it there were some topics that I was anxious about”; “I guess I would call myself anxious that students would not be as passionate”; “Sometimes it can be a little uncomfortable”; “It can be a little anxiety provoking”; “I think there is some frustration – I have frustration because I want to do everything”; “I didn’t like in the book that that you had to think a certain way – being told there is a certain way to think agenda”;

“I don’t like conflict personally – I find it a struggle”; “Race – this course brings it out from under the rug and a lot of anger and guilt – on both sides over the racial divide”; “I am also very nervous when for example a Black student will say (blank) and a White student disagrees”; “Sexual orientation – that is the one that is the hot button issue, most confusing and uncomfortable – uncomfortable issues for a purely puritanical society”; “Skittishness about ethnicity”; “On the frustrating end they tend to have a zero-defect mentality – ‘If I get a B+ on an exam I have failed’”; “Homogenous opinions were a frustration to me”; “Race, it puts the White students, particularly, on the defensive”; and “I was uncomfortable with it because I wanted, I guess, I wanted to steer away from real virulent discussions, so I always had a little fear in me that it could turn ugly.”

Thoughts and Cognitions

This domain included faculty’s perceptions of students’ thinking as well as their own thoughts on their students and the topic of multicultural counseling. Regarding their perceptions of student’s thinking, faculty stated: “At least they heard some other viewpoints”; “They should not pretend they are color blind”; “They don’t buy the concept of ethnicity”; “Most of them see themselves as Americans – minimize (their) ethnic influence”; “They have a sense of fair and unfair – they are people who want to favor the underdog”; “They are do gooders who want to help people”; “It all seems like black and white ancient history”; “I did not want to bring this up in class because I would be labeled a bigot”; “OK, I have to take this but I am not sure I believe in it”; “Wow, I never thought of myself as culturally constructed”; “What discourse am I speaking from”; “For some students when they think about diversity they think about racism – and they don’t look at the whole picture”; “Some students think: ‘I am working with the population already so why do I have to take this class’”; “I have had northern European students

say things like ‘You [teacher] are a traitor, you’re pro whatever but you’re not sticking up for us’”; “I have had students expect an African-American to teach the class – once they understand that we are all ethnic, we all come from a different part of the world – for northern Europeans that has not been a constant in their lives”; and

They really don’t know what it was about, or sometimes they have an attitude of ‘I already know, I took a class when I was a freshman... and I know all there is to know about diversity and not understanding that there is so much more than that one class.’

Faculty’s own thoughts on their students included: “They never get to talk about this stuff”; “If they are in the majority group they know very little about their ethnicity – if they are in the minority group they know a lot”; “If the group is oppressed they don’t want to criticize it”; “Appreciating that everyone has the right to share feelings and so forth – instead of trying to change values systems”; “I have seen that over the years, that counseling students are understanding more and more that it’s not about changing someone as much as it is how to effect them”; “The grad students seem to be developmentally on a different level”; “They are comfortable sharing their thoughts because they tend to feel safe in that environment”; “I think this generation... their upbringing has made all of those topics public”; “You need to separate behavior from a population in general”; and

When we talk about White privilege...students have difficulty – they will say like ‘I wasn’t privileged growing up’ – they really don’t get the difference – you can walk into a restaurant and you don’t have to worry about not being served.

Faculty’s thoughts on the topic of multicultural counseling training were divided into two groups, thoughts on the content and thoughts on the process. Content related comments included: “The first thing to do is build trust and rapport and the whole therapeutic alliance

thing”; “Difference is just that – it is a different way of doing stuff – that is a real skill”; “Find someone who is different than you and get to know them”; “Teaching ethnicity is a hard sell at any case”; “The tension here is that all counseling is multicultural”; “Multiculturalism in the past several years has tended to have a bad name – the way political correctness has turned into a derogatory name”; “Social justice is the ghost of multicultural present, and yet to come anyway”; “If you don’t have the trust and rapport you don’t have an alliance – go nowhere”; “If you teach tolerance versus understanding that is OK”; “In certain ways members of any cultural group may be helped depending on their set of issues – so I don’t think matching of an approach to a person is gonna be key”; “The key is gonna be attending to the trust issues and the oppression issues”; “All this stuff about cultural identity – how is that related to counseling”; “Multicultural counseling theories – what does that mean”; “The counseling field is different in that we constantly focus on skills”; “Awareness – getting involved on campus, with someone who is different than you: skills – role plays: knowledge of different ethnic sets of diversity beyond ‘oh yeah, I know that we are different’”; “I have been working in the field for XX years, I have my doctorate degree, and I am not even near the level I want to be – so I think it is ongoing”; “When you think about it, all counselors are going to work with diverse clients, I mean it is just part of what we do”; and “Northern Europeans have not been discriminated against because of the color of their skin – they haven’t thought about it.”

Faculty process related comments included: “So I personally have a problem with that – being told that there is a correct way to think and that way is towards this social advocacy agenda”; “The class is a hard sell”; “I got a chance to be really confrontive – and that’s really neat when you can really confront somebody with a different idea – see how they react”; “It looks like some sort of injection... OK, we are going to make you all....”; “Implication is that

you need to think in a certain way”; “Hot button issue is race”; “Plays back and forth between awareness, self-awareness, cultural attitudes”; “Can you be aware of yourself in a group class?”; “We are practitioners in a professional field”; “Culture story - not something to universalize into all counseling – important in trust building”; “Impossible balance – stereotype versus diversity within groups”; “I see students move to activism – one to tolerance, one to activism and one grits their teeth and don’t go very far”; “I think there is a discovery element”; “You don’t want to sort of blankly say – oh, everything is solved”; “The topic is emotionally charged”; “It can be emotionally provoking to students”; “I think experiential activities in a multicultural course are more thought provoking”; “I don’t solely focus on ethnic identity”; “Sometimes it is good to know that people make mistakes – it is alright to make a mistake, you learn from it”;

Ethical considerations, it is not ethical to work with a population that you are not competent to work with – I would hear students say ‘Well, then I am not working with blank’ – I try to stress with them if you have a long list that you don’t feel competent to work with instead of getting skills to work with them maybe you need to reevaluate your profession; and

I think even the heated discussions are so valuable because once that sinks in and they are working with clients that are different than themselves – they are able to respect what the client is saying instead of pushing their values on the client.

CACREP Standards

Faculty interviewees spoke of CACREP Standards in relationship to how they may have or had not influenced their teaching of the course, “[CACREP is a] blueprint for putting course together”; “Just a paperwork drill”; “What is good about it is that it does focus myself on what I need to put into...”; “It creates a broader course if you follow their standards”; “CACREP

Standards are not about courses – they are about units, or standards or categories”; “Terms keep shifting – ethnicity and nationality and culture”; “Standards are consistent with what this course is doing”; “It is identity development but there are so many of them”; “And sometimes our standards are not necessarily keeping up”; “The knowledge base is so emergent”; “There is also some people saying that there’s less than meets the eye”; “Having these Standards has raised consciousness of the notion of culture – but we may say someday we were really out there with this”; “CACREP only influences my teaching as much as it existed – and that is why the course is here”; “I have almost never looked at the standards and certainly have not memorized...”; “I think they are more useful for curriculum planners than for students to know”; “When forced to put them on a syllabus or asked to do so I will”; “I remember that we had to integrate the standards into our syllabi – the course was our course revolved around those Standards”; “We would send the students to the site that had the Standards so they could get even more information on what each Standards meant”; and “Something that stands out is really, and falls into ACA code of ethics, is competence.”

Cultural Constructs

This domain included the cultural constructs (race/racism, sexual orientation, religion, ethnicity, gender/age/disability, White privilege, and other) discussed by faculty and their influence or importance to teaching multicultural counseling.

Race/racism. Race/Racism were addressed and typical commentaries included: “For some students, not all, when they think about diversity they think about racism – and someone’s ethnic background – they don’t look at the whole picture”; “Hot button issue”; “Gigantic”; “Hidden under the rug”; “Nervous about that kind of thing”; “Black and White not only diversity”; “It is the elephant in the room”; “It is a big deal but it also isn’t a very exact concept”;

“Difficult because dealing with Black, race and ethnicity at the same time”; “You really can’t split that hair”; “Most hesitant to bring up in class is race”; “Hair trigger about race”; “Race is a tough one”; “We never got as deep as I wanted in race – which is really about feelings”; “I didn’t want to bring this up in class because I would be labeled a bigot or I would be labeled a racist’ – fear to speak their minds from the White students”; “If I was to do it again – I would really hit harder on the race issue”; “The one they were most hesitant to bring up in class was race”; and “I always had this little fear in me that this could get ugly.”

Sexual orientation. Sexual orientation was mentioned as: “Shock of normalization of sex above minority sexual orientation”; “I focus on sexual orientation”; “Hot button”; “Most socially disapproved”; “Most confusing”; “Most uncomfortable because it is generally a hidden diversity”; “The topic is already laden with the idea of sex”; “Touches on the part of squeamishness”; “We have a lot of religious people calling it a sin”; and “That one did start to get ugly and uncomfortable – I didn’t explore it as much as I wanted to.”

Religion. Religion was addressed as: “the other topic that is very difficult”; “Treated as culture”; “They don’t want to think of it as a story they have been told”; “I have a lot of difficulty in how to manage this topic”; “Surprised me how religious many people are – never expected it”; “Could your religious training have some influence in the way you think? – ‘Yes, but I am still right’”; and “Religion was not part of these courses until fairly recently.”

Ethnicity. Ethnicity was discussed as: “I make sure that I don’t solely focus on ethnic identity”; “We are all ethnic”; “Students (in class) have to research their own ethnic background – ‘I don’t know anything about my ethnic background’”; “What discourse am I speaking from – ethnicity”; “If they are in a minority group they know a lot”; “Toughest topic of all”; “Toughest to understand, not the toughest controversial”; “Help people identify their stories –

because my ethnic group had a story and some of it was harmful”; “Ethnicity and social class are hidden”; “Skittishness about ethnicity”; “Teaching ethnicity is a hard sell”; “They just don’t buy the concept of ethnicity”; “Most of them see themselves as American – minimize ethnic influences”; and “We talk about ethnicity from the viewpoint of social learning.”

Only one mention was made of Middle Eastern culture: “After 9/11 I started to focus on the culture of the Middle East and things that I didn’t focus on before.”

Gender/age/disability. Gender/age/disability received limited mention with the following exceptions: “Another one was gender issues – I thought that one could get ugly.”

White privilege. White privilege was addressed through a privilege activity in some of the classroom: “After the activity ‘I [student] feel guilty when I look around and see someone way back there who didn’t have the type of opportunity that I had’ – it is very emotional”; “When I talk about White privilege a lot of my students have difficulty”; “They will say – ‘Well, I wasn’t privileged growing up’ – where they really don’t get the difference”; and “We did talk about power differentials – appreciate the power differentials.”

Perceived Changes Seen in Students Taking the Course

Faculty interviewees mentioned their views on the movement and growth of students from the beginning of the course to the end. Reflections on growth in students included: “Students are understanding more and more that it is not about changing someone as much as how it affects them”; “Aha moments – ‘I had no idea this was such a huge topic’”; “At the beginning not an understanding of what diversity is and at the end it is just this ‘Wow’ – sometimes they are so overwhelmed too, it just scratched the surface, ‘there is so much more that I need to learn’”; “In diversity type classes it is the same feeling that you can actually see these students grow throughout the semester”; “And the way they interact with each other from the

first day to the last day – you can see the change – more respect and how I didn’t get it and now I get it”; “I learned something about myself”; “There is a leap in a couple of areas and interestingly the first leap is people stop universalizing everything”; “I see a giant window opening sometimes at the dismay of students”; “Shock and recognition”; “More complex students move to activism – ‘I need to stand up and be counted around oppression’”; “One group starts to open the door to tolerance, the other group moves towards activism – the biggest two shifts I have seen”; “Wow, I never thought of myself as culturally constructed”; “Students changed by being open to different points of view”; “Different opinions started to pop up”; and “Started to share about themselves – using I statements and personal experience.”

Member Checking Interview

This interview was conducted to cross reference the accuracy of interview gathered to that point prior to commencing final coding. Preliminary finding from the three interview data sets, two observations, six commentaries and four focus groups were reviewed prior to conducting this interview and questions related to the data were addressed to triangulate and check accuracy and allow for the unfolding of any significant overlooked findings. No new findings were uncovered, and this interview supported earlier findings. Competence was addressed, “I would like them to get to some place around all of that which is kind of and “in process” place which is: ‘I may not be there but I know there’s further openness and empathy needed from me’”; and “I am here, but I would like to be there.” This class is different than others in the counseling program, “So this is one forum where people can address it [race] and one forum is to say – ‘It’s still an issue’.” And, in vivo experiencing was mentioned, “In the presence of diverse people in the class, who speak for themselves as members of their groups, is important to the learning”; “I want the conversation to happen, but I want to have it in a

relatively safe environment”; “So yeah, you make sense of it by talking to others, by thinking about it yourself and then by moving onto the next thing”; “I get them to sit across from each other and stay a bit on task and then we would take the time to come back and say – ‘What have you noticed’”; and

I would hope that we would go to storming in a way that would get to norming and the norming would come from...a community that has lived through conflict and disagreement and reached another place, like in any relationship where they have a more authentic exchange or congruent exchange.

In addition, this interview provided a chance for the faculty teaching the course to provide input as to the typicality of the course used for this case, “First of all, it’s more vital and vibrant than some of my earlier classes, but I am better, I am more knowledgeable”; “I have had higher numbers in the last two times”; “White males seemed to be more outspoken in this class, willing to talk about race, risk takers – at least two White males – and that has been very helpful”; “There is a couple of very strong voices and risk takers”; and “Every class has a different dynamic.”

Student Focus Groups

Four focus groups were conducted during the data collection process and included: a focus group of five internship students who were heterogeneously mixed into one group; a focus group with five students from the class who self-identified as being a member of a minority group; a focus group of five students from the class who self-identified as being a member of a majority group; and the fourth focus group consisted of seven students from the class who self-identified as being a member of a majority groups. Demographics for each of the focus group participants is included in Chapter Three.

The focus group consisted of five students who were engaged in the internship part of their program. These students had completed the multicultural course in a previous semester. This group of students had taken the course at the same University as the bounded case study, and each internship student had taken the course with one of the three faculty members interviewed for this research. After a rigorous data analysis by the primary researcher and the two research team members, and final consensus being reached for the student focus group codebook, the following domains were extracted from the data set: classroom dynamics; how students personalized their learning; in vivo/experiencing/immediacy; knowledge; awareness; skills; competency; and CACREP.

Classroom Dynamics

Students described their experiences and reactions to the class. This domain captured the students' reactions to the classroom dynamics including their likes, dislikes and thoughts regarding: activities/exercises, lectures, videos, presentations, readings, groups, discussants, dialogue, the size of the class, and their thoughts regarding the class being a requirement of their program. Students who commented on the class activities/exercises included those who liked them saying: "you have to put thought into actually doing them, and you're like, 'Oh, okay, I just learned something'; while others stated the activities used in class were too complex, stating: "some of the assignments were way out into left field" or could have been managed differently: "I think that if we just had more... or some type of assignment on a weekly basis where we discussed personal experiences, people would relate to that more and be like 'Wow, that's where you are coming from'."

Class lectures provoked the following comments from students: "At first when I began the class I didn't like the format too much because I got used to the teaching lecture (method)...I

write a letter to doctor to say I prefer more lecture”; “Lecture for my learning style bores me to death – I have a hard time staying alert or aware of what is going on”; “The professor is up there lecturing and people are drifting off”; and “I feel like it is another lecture class.”

Students reactions to videos included: “Also, the movies we are showing, I emailed the professor ‘keep showing the videos because it changed me’, I want to see things being put into use, you know and applying the knowledge”; and “The videos are just, I think, I don’t know, I phase out.”

The experiences and reactions to class presentations were reflected in the following statements: “Yeah, I like the presentations and the guest speakers a lot”; “I do like the presentations”; “I thought it was going to be an easy way to get an A”; “Workshops (presentations) were for me the most unique – the discussions that resulted from it are the most influential part”; and

I’m considering my background of having grown up in a rural area where I didn’t have much experience with other cultures – um’ being in this class I enjoyed the workshops (presentations) and the guest speakers. They have helped me have more empathy and personal growth...focusing on changing...changing my own life...helped me become more open.

Reaction to readings included: “I like the book very much”; “Sometimes we need the books to understand differences – the book helps me understand differences”; “The big influencers along with the book”; “I feel like I am getting a lot out of the book”; and

So I am really using the book, I look at it as a primer for me to get information about different, um’ cultural groups, and it is encouraging me to want to get more information about people and where they came from – as a starting place.

However, some students reacted differently to the book, “Reading the book is a little lengthy”; “In the book it mentions so many stuff – I sometimes get confused”; “Reading the book gives you a certain perspective, and you don’t want to be limited to just what you read”; and

Just reading the book you think it is going to be this way...you may not be as prepared to do the dance of shifting right then and there when someone’s like ‘no, that’s not how it was for me, it was like this.’

Students had this to say about weekly commentaries: “People were concerned that it would affect their grade because (the professor) would know who it was even if the class didn’t”; “Sometimes I don’t get the point because we never addressed that during current class”; “Why am I doing a comment every week, sometimes, two or three pages...and we are not talking about it”; while this student had an opportunity in the class to hear other commentaries and made this comment:

Every week there were reflections, so after every class you had to send a reflection and (the professor) would pick some out and read them – so, I liked that too – it gave you an opportunity to see what other people were thinking.

Many students responded on their experiences with small groups: “We definitely did some small group work and so we definitely shared a bunch...”; “I like groups too”; “I have a better experience with the group when we’re not strictly sticking to talking about the exercises”; “I feel like I learn more and talk about more”; “Coming to class and breaking into groups... I kind of learn more doing that...I am not just listening to the lecturer’s standpoint or view – I am getting it from five other people...what life is like for them”; “The thing I like about this class is we do different group sessions and then we discuss things in groups and then we all have a big

class discussion”; “I was more engaged in discussions with four individuals in another room as opposed to a large room”; and

When I come to class I am excited to be there because I know I’m going to work with a different group of people than what I have worked with at the start of the class – I am going to learn something new.

Small groups gave a real life feel to students – in vivo: “I will say that I have learned the most in small groups – it’s like one on one”;

In a couple of the groups that I’ve been in, I have been the only Black person in the group, so people think they have to apologize or whatever. But I think too, they don’t want to share as much because either maybe they think I’ll be upset; and

The small group setting you, you have well... it is easier to get your opinion in there but you are also forced to confront some of the more difficult material – so in a way it is a little bit more precious and more deep.

Students talked about the ease and intimacy of small groups, “The small groups are a way to give us all an icebreaker, because we are exploring our own biases and stereotypes and it’s hard to express that (in the large group)”; “Most influenced me was the small groups”; “Then we broke off into small groups, that helped to be able to share and participate”; “I feel like it’s easier when you break off into smaller groups – I don’t know, you kind of get more feedback and stuff”; “It is easier to express how you feel than in a large group”; “So I think it is easier to talk in small groups”; “I think in the small group you have more of an opportunity to make your case, as well, and respond to what comes from that”; “Whereas in the small group you have more time to get to know and interact with people”; “The class started and we were in individual groups

and those people – we learned so much about so quickly and you know, like first we bonded from speaking and being heard – you know, learning from the whole conversation”; and

For me the smaller groups...for example, somebody could say something and then they have the time to give an example – so now I really understand what you’re saying , you know – whereas in the main class so many people have things to say you might not hear a story or you know an example of an experience.

Students indicated that in small groups they felt they could talk about more, “Being in a group like this, discussing everything, it’s a big help for a lot of people instead of having the authoritarian person standing over you and watching every word you say”; “I like the small groups because that is when we really talk about things that are serious”; “I feel more comfortable, again, in the small setting, it’s like I share more (and) I can defend my responses”; “We’ve broken up into like, smaller groups and we discussed our commentaries – now, that I found very beneficial – everybody can contribute”; “The small group we can... you confront each other all the time, it is not just a passing comment...let’s talk about that for a second”; “The things we discussed were things that I wanted to know about these people and I heard about their culture and I could ask – and no one was like afraid to say what’s on your mind”; some students saw the focus group format as ideal “I think for this type of course we should have a focus group time so that we can actually talk – if the numbers are stopping people from saying what they think – they can say it in the [small] group”; “I would probably get my money’s worth if it was like this [focus group]”; “This [focus group] would be more beneficial for a multicultural class.”

Students had this to say about their experience from being in the larger group (class): “I would love to do it (talk) in the big forum but we’re just – I don’t recall doing it this semester”;

“I think the small groups have been good but I think maybe it is time to expand and be more willing to share with the larger group”;

I hope people feel comfortable talking in the group but it's just that you don't have the time to say what you mean – I think that might shut some people down because they say one thing and it could be taken wrong or out of context – you don't have the time to back it up; and

I agree with the bigger group being intimidating – if someone brings up a hot button issue and then you disagree, I am not going to raise my hand and defend it because I am going to look like a racist.

Discussants were overwhelmingly viewed positively by students because of the personal and in vivo component they brought to the students learning, “It got a lot more interesting when we had our workshops and we actually had people [discussants] come in because they had personally experienced this along with what we learned”; “Helped me put a face and to put more genuine and believability in to what was being told and said”; “That was very, very, powerful for me”; “There they were, live right there in front of me – you know, that was very awesome – it made me have so much respect – all the multi-generations that have gotten them (there), to be sitting there at that moment, in front of us”; “I think having the guest discussants was really beneficial – to actually hear it instead of read it”; “We obviously have that empathic trait about us, just hearing the story, I'm going ‘Wow, that hit home with me’ – it made me relate to something”; and

These women came in and I actually learned about um', more of their history and what their own experience is, and then it became somebody real sitting in front of me saying

‘Well, this is what my experience is’ – well, now I get a better understanding, now I have more empathy – I just learned so much more from all the discussants.

Students learned from their contact with the discussants describing it as engaging, broadening, and spirited, “When they came in we had more interaction with the discussion”; “Different guest speakers can show us different perspectives – especially from their own identity”; “The guest speaker was very active – she gave us many different perspectives which I never heard before because I am a foreigner – so I learned a lot”; “Something was pointed out in the book and they would take the extra step to elaborate on it and go into detail – it was on a whole, much more serious level”; “You would get multiple perspectives from discussants – you would get more than one way”; “I enjoyed the Black people’s workshop most because two ladies actively spoke and said stuff that I didn’t even know”; “When we had Asian-American discussants I was absolutely amazed, I think my jaw had to be reattached”; and “I learned more from those three discussants than I got from the whole presentation...I thought they were great, I wish that I could have met them before, and just had time to talk with them.”

Dialogue. This component of class dynamics included dialogue and discussions. Students reported their experiences and reactions to dialogue in three domains: how it was moderated or facilitated in the class, what they liked about the dialogue, and what they did not like about the dialogue. Much of the discussion on dialogue related to how the students experienced the difficult task of facilitating discussions in the class room and what it felt for them to be called on, “Sometimes when things would come up the professor would have to shut it down and say ‘let’s move on’ – several of us were going ‘no, no, no, wait a minute, we are talking’”; “At the beginning of the semester when we made the name cards – I thought that was what (the professor) was going to do – call me by my name and say ‘Okay, xxx, what do you

thing about this?"; "The people who are not talking, I assume you should call on them"; "I'm one of those who don't speak much because my English is bad and I don't want to speak xxx – if I don't prepare enough, I get embarrassed"; "I am naturally quiet, but I do have something to say – but I like to be really prepared"; "Name calling is so sudden, taking turns would be better – I know after two people it is my turn";

So you are listening to the question, and you're trying to figure all that out as you're listening to the question, (as you are doing that) it's like he is at the finish line already – and you're like, 'I don't think I have the right shoes';

Either because it is the end of the day, we are all working adults, we're tired by the time class starts...just pull a name out of the hat and say, 'Okay, it's your turn to answer this question – this is the question you're getting, answer it' – that way you don't have to wait for people to feel comfortable to share their response – because some people have never talked the entire semester; and

The professor will pose a question, then it will be silence for 10 seconds and everybody looks at everybody else to kind of see 'Okay, are you going to talk first' – you don't want to be known as the person who is always talking – but if you don't get brave enough to raise your hand, the class could be going on for days.

Students reacted to the challenges of creating a safe place for dialogue to occur:

There have been times when I made comments that I am sure could have spurred some conversations in there...now, what I think the professor did was to um', provide some safety in the environment after the comment – but I think that there again, there has to be that balance of keeping a safe environment but allowing - promoting the discussion.

Students wanted to continue dialogue on certain topics, “The professor could validate or say does anybody else have that experience, or did anybody, can anybody else comment on that, or ...how does this strike somebody else?.” Many times students felt a ‘hot button’ topic might have been diffused, “A lot of times when you say something the professor will take it and run with it – (which) might weaken it, it’s like taffy, it gets chewed down”;

I think a class like this – when ever you have as a lesson plan is not always going to be, you have to be open to say ‘You know what, I am not doing this today, lets talk more about the comment you made; and

I don’t really have a problem standing up and saying anything – a couple of times where I got frustrated was with great discussions happening and then for the course work, for the academics, they were shut down – don’t shut the conversation down when they get good – people are speaking.

What students liked about dialogue included: “It raises awareness, your own thought processes, your own contradictions, ‘Wow, I said that? – I didn’t mean it in that way’. – when it came out it sounded very different”; “I enjoyed talking about these issues and I enjoyed challenging myself and putting myself out there – but you know, it didn’t have a profound effect on my knowledge of myself”; “I think coming to class and really opening up the book and really talking about it, asking questions that maybe you don’t feel comfortable normally asking”; “I would say the discussions are really helping me because it becomes more tangible”; “I would prefer the class to continue to discuss”; “If you just have a random old topic about anything that comes up in the news or anything going on in society today, that’s going to pique my interest”; “I love talking about this stuff, I love talking about differences – I like getting into people’s heads”; “That we just get a chance to talk about this stuff”; “I don’t want it weakened down, I

want the opportunity for us to have dialogue”; “I want more dialogue and interactions in class”; and

I am White – it is generally easier for me to meet other White people – for me when we are in this class we – I don’t want to use the word force, because I am not forced – we get to talk about all these things with different cultures and individuals that you never ever get to talk about outside of this class – it doesn’t get to come up as much – as a multicultural experience it has been great.

Dialogue helped students gain greater insight, “When you talk to people and you have a perspective...there are multiple perspectives – there is not just one take on it”; “It is just a way to keep current on what is going on around you”; “But the dialogue is not going to be about right and wrong, or you win that point and you with that point – it is more about understanding perspectives”; “I think this class is the only outlet for a lot of people, you really can’t have this conversation anywhere else, you really don’t learn unless you are out getting experience.” In vivo dialogue was mentioned: “I think there were a lot of people who really wanted these open discussions with somebody who’s different and somebody who’s views may vary deeply from their own – to learn how other people thought – in a safe environment”; “I personally like the interactions that I get from the class – I find sometimes I’ll learn better from my peers and their experiences”; “This is why it is so important for me to talk in class, I need that personalization”;

We could have piggybacked off what she said and it would have brought up some other experiences... or somebody else probably would have made a different problem, what they experienced as far as racism – and it would have been a very meaty conversation; and

I like talking about the issues, and like for me to be able to bring them up, um', has been very important – I mean I can't really do this stuff in my home, you know, or when I have other people over.

Students talked about the affective experiences of dialogue: "Much more beneficial when you get people all rattled up and emotional, that's when you know they are really getting something out of it"; "I just knew I like the topic and was excited to talk about it"; "I shared with the class that I love drama, that is what I am about right now, so I was open to the debate, the controversy, all of that"; "I was open to it and I was aware that we're all not going to come in and think, everything is great; we are all not going to sit in a circle and sing Kumbaya"; "It gets people involved, lets people know that they are active wit the material so they are most likely not going to fall asleep"; "I think we hit a lot of hot button issues that we don't hit in other classes"; and "I think that is the whole purpose of taking this class – is to break out of that comfort zone." Students stated how important it was to have the dialogue: "At least give me a forum to talk about these issues – whether it is a class or every once in a while to have an hour a week or whatever – like a formal dialogue"; and

I think, just like you said, if we did more open discussions, instead of shutting that conversation down, if we could have just had an open forum, if you will, I think that people will learn more...then breaking up into groups and going over 20 questions.

Some students stated they conflicted by the dialogue either because it was difficult to manage or felt unsafe: "I may not be able to defend myself either, depending on if my statements are hot in themselves – so then, if someone is offended there may not be an opportunity to defend back in a sense"; "Sometimes it is frustrating that by the time I get it we've

moved on and at the end of the week I am burned out, so sometimes I just check out”; “The fear of being judged and there are a lot of eyes judging you”; and

If I say that is how I feel and I don’t have time to explain – I am not a racist but I disagree with the view you’re saying – so like I am not going to walk away from this class and have my professor or thirty some of my peers thinking well that’s a racist.

Students talked about certain dynamics of the class having a negative impact on the dialogue: “I think people in the White privilege position didn’t speak up as much”; “It’s always the same people every week including myself that being kind of – big mouths”; “You saw different pods in the class – people rolling their eyes and making remarks around each other which I think hindered the openness”; “There are some group discussion I don’t like too much because I have some problems hearing – sometimes they talk about something I don’t understand”; and

I think there are people who wanted that but I think that when you have people in the class that don’t and they are like – ‘this is crap, just get me through to 7 o’clock so I can go home’ – that really kind of puts the kibosh on it.

Class size. The size of the class had an impact on students’ experience. Some liked the size, “In a large class setting it is easier to kind of maybe sit by and just listen to what’s going on – I mean it comes easier”; “This is a good thing because it is supposed to be diverse and the more people there are, you can get more opinions and stuff”; and “I assumed that since it was a class on multiculturalism that it was going to be a large class.”

Other students felt strongly that the large class size hindered their experience in a variety of ways, “If you speak in a huge group you many not have a full opportunity to make your case and you may not have the opportunity to respond to all the different sentiments that result”; “The

group is too big”; “It’s a vast undertaking – for the subject matter, if it was theories class that is fine – but not for multicultural”; “When I say too big, personally for me, it is too big”; “I think the overall size pretty big and for me, I was kind of intimidated when we had the whole class”; “I thought the class could be a little bit smaller, just to get more people a chance to talk”; “You don’t have time to talk and interact with everybody saying a sentence – you have to move on because of time”;

This is one of the largest classes I have had – sometimes when I have a comment but I just don’t feel like having my hand up forever – but I want to say it or add something to it – but I don’t want to beat a dead horse – three other people have their hands up with me – this class is kind of huge so what I do a lot of times – I just sit and just chill when I probably could have provided a different perspective; and

The size of the class is really large, and when we respond we’re responding to prompts – a person will be asked a question ‘How did you feel about this clip?’ or whatever and you get to say like a little blurb because there are so many people.

Class as a requirement or an elective. Several students reflected on the idea of how their experience might have varied depending if the class was a requirement or an elective. Students stated: “Have that CACREP minimum [a course] which is this class and also an additional course”; “I understand that people take it because it’s a required course and so people do have different expectations of what they want to get out of the course”; “We have to take it, it’s part of our program, but I didn’t take it for that”; “You’ve got to do it”; “You take it because you have to take it – when I think that I have to do it, then I’m just going to get through it and get it done”; “I would be more interested in it if I chose it”; “It was mandatory... I needed to be able to put the time necessary to take it – I save it for the very last class because it was intimidating”; “I

wouldn't have taken it – I took the undergrad and it was just amazing – out of all four years of college I learned the most out of that class”; “I am glad it was a requirement, I’m glad that I took it because now I’ve become more competent”; “Before I take this class, I just think it’s what I am required to take – but now I think I need to advocate, take the multicultural back to my country”;

To me whether it was an elective or a requirement, I am still going to take it, just because the title of the class sounded like it would be really interesting to take. Because I heard stories before I took the class, about how group discussions, how they went and how people would walk out – I am like, ‘Oh that sounds really interesting’;

[My class was an elective for many] there were a lot of people in there from higher ed. – there were a lot of people who were really excited because it was an elective for them – it was like during breaks everybody was like, ‘Oh, my God, that was cool when...’; and If this would have been an elective, this would have been the class that I would have taken – I would have preferred it if it were an elective where people who wanted to be there were there – it just makes it easier – at that place of readiness.

Personalization of The Learning

This domain encapsulates four components of the student’s learning experience: what does the learning mean for me in my work; what does the learning mean to me in my personal life; am I learning that there is one way – a preferred way - to be a counselor; and what is my reaction to my learning.

Students made the following statements regarding what their learning meant to them in relation to their work as counselors: “The population is shifting, we’ve all heard by 2050, purely White individuals will not be over 50% - so we need to be ready and prepared to deal with that”;

“It’s not really so much about yourself it’s for the clients you are going to serve”; “If I feel like I’m not reaching a client or I’m not ‘getting’ a client is that because of their worldview?”; “I am currently a counselor, so this helped me when I am working with students”; “I have to be mindful of that (everybody is different) when I am working with my students”; “I am more open to asking my clients questions – share with me what you do at home – and I have found my clients very respectful – because they feel as if I care”; “This class is helping me be more of a risk taker and ask those questions”; “I need to have an awakening about that other person, if I don’t understand you how can I help you?”; “You can’t just stop, this is just one book... doing the research on your own, outside of class, knowing who your basic population is and reaching them and doing research and understanding their culture”;

I am a therapist and a lot of my work is with emotionally disturbed children... it’s a different experience to see how many different people there are – so to categorize them into one group – you don’t do that – just look at someone’s face and you would never know the person inside; and

Most of us are going to school to become counselors, whether it’s school counseling or community counseling, unless you put yourself out there and get used to what could happen, that could happen in an office with a client, you have to be somewhat, semi-prepared as to what to expect from people from different ethnicities.

Regarding how their learning impacted their personal lives students stated: “This class is helping me learn that I need to do something different if I want to see a different result”; “I have to get out of my comfort zone”; “I am more open minded when talking to other people who are different than me”; “The class helps you understand, you are not the only one going through that”; “After I take this class, my point of view broadened – it is actually not only in America –

even in my country – we have huge differences”; “I am a different person as a result of taking this class, definitely”;

When you do grow up in a certain way... for example myself... I kind of put myself in a box and now I am branching out... it is good to get other people’s opinion and see how different people grew up and the things that they have experienced;

This class puts it out where it’s okay to do and say things... that’s totally okay, but you have to understand how you can change that thought if it comes off where you feel that your way of thinking is better than somebody else’s; and

I know just from today, I just learned that I need to challenge myself and maybe speak out more and to be more present in class – so that way, not only am I getting something out of it, but maybe something I say could help somebody else – which also would be great.

Students expressed opposing opinions regarding the existence of a singular way to be as a counselor: “In society there is a civil way but there is not a right way or a wrong way”; “I do think in these classes, I think there is a feeling of ‘This is the way you should be – because you’re a counselor, this is the way you should be’”; “I don’t think they like the fact that you’re saying that my way of life is wrong or what I believe is wrong”; “We are told there is one way to think because we are given a model of how we should fit into it – you’ve got to move here or here or here”;

How people speak differently or function differently in their home environment, and then they are asked, in their education, to express themselves differently, and I noticed that. I didn’t really have a full grasp of why it was like that and how upsetting and disruptive it can be for somebody to come in and say ‘Yes, I know you’ve been doing this your whole

life with everyone you know, but I want you to do it this way' – it can look to them like 'You need to do it my way because your way isn't good enough. Your way is wrong'; I don't see my job as to try to change people's mind – whereas I think this is an underlying theme in the counseling field – being very open, liberal, accepting is the only way to be – I don't think that is true, maybe the way I want to be is this way; I want to go about my profession in helping others but I don't think it is my job to say everyone needs to be for or against gay marriage – I don't see that as my role; I think there is a right way, I do think there is a right way, I think in order to be multicultural competent counselor you do need – I don't mean that, because people have different religious views or this or that – I don't mean people are going to have to conform into this liberal blob that just says anything goes – I mean people are going to have their own value systems – but I do think that to be more inclusive is the right way if you're going to be a counselor who can relate to any client that walks in the door; and My colleague's style was 'I'm not in the business of changing people's minds' whereas I like to think I'm a little bit on the other side of the fence on that particular thought – I kind of think I am closer to 'There is a right way to be' – if you are saying you are going to be inclusive of everyone.

Students expressed ownership of their learning along the domains of knowledge, awareness and skills. Students talked about their skills building, "What can I do to help others understand?"; It lends you a forum to know how to broach"; "Being able to listen to other perspectives"; and "What I wanted was ways to go about thinking about these kinds of things – ways to open up my mind and do group self-exploration and self-discovery."

Students talked about their knowledge building, “To me it’s kind of even just putting something into a template into your brain that lets you refer to it (when needed)”; “It provides a layer of comfortability – you know, it’s like your sex education class – ‘lets just go ahead and name all the names’”; “For me what I wanted from this class was knowledge – application will come later”; “I expect that the class is going to, in some way, guide me towards increasing my knowledge”; and “I think [this course] gives [me] the baseline – especially learning more about the other cultures and learning about patterns they have and their history – the knowledge.”

Students talked about their awareness building, “I don’t have to buy into everything being said but let me just think...let me challenge myself to see if I can accept this as something that exists in our society”; “I am only responsible for me, so I have to do better”; “I think it just helps me become more proud of who I am and what I bring to the table”; “I have had to reexamine a lot of my belief system – just all of my privilege, and you know, how small my world has really been”; and

I look at this class as its more so to teach me to be aware of biases in terms of the clients – like what they are experiencing – for me it’s not so much to change my view, although it did, it is much more so to make me as much a blank slate to that client as possible.

Students reacted to the overall experience, “It is just supposed to give you like a stepping stone”; “I think it moved me along because I think it’s important but I guess it wasn’t like when you see something for the first time in your life”; “If I come away from this class with anything, it’s to not assume anything”; “I think it has been very humbling more than anything”; “It has been an emotional experience”;

Broaden my understanding. So I feel like that the competency I was looking for, and I felt like that a lot of what I got out of it, from a purely educational standpoint, out of the

six weeks. I am hoping that the coming weeks will add to that, an anecdotal understanding that I'll gain from good discussions yet to come; and

I think all counseling can be multicultural because even if the person – you can look at them and say, 'Okay, they're like me, I have an idea where they are coming from' – its like 'No you don't' – they could be seemingly looking like you, but they're a completely different religion, social group, or sexual orientation.

Some students were more critical in their reflections of their learning, "I think the majority of the class didn't really buy into the White privilege thing – if they did buy into it they resented it – considering the majority of the people in the class were White"; "It didn't have a profound effect on my knowledge of myself or others or of any particular race at this state"; "I actually continue to think about that and improve my cultural awareness and competency every day but I didn't leave the class thinking I'm a new man in my knowledge of this topic"; "I was really hoping we wouldn't spend a lot of time discussing the general/specific characteristics of different populations"; "So to spend 16 weeks on different cultures – I'll do that on my own"; "Just because I have heard it and absorbed it doesn't mean I am going to practice it";

I think that you can get an A+ in this class and have not agreed with nor accepted many of the principles that were the intention of the instructor – all of us here know of people who didn't buy into many, many, many of the topics;

One thing I do remember is that I felt after the class that in all the identity models everyone thinks of themselves as higher than they are – I mean I feel like I am very insightful and very aware of my surroundings, but I'm not a level 4 or 5 on these models – where counselors truly want to be; and

At this point I feel like I am more knowledgeable but until I apply what I have learned to a situation – a real situation – I don't know, I think more counseling skills is preparing me more for a counseling situation, not necessarily this class.

In Vivo/Experiencing/Immediacy

This was a significant domain and was infused in many of the other domains uncovered in the student focus groups. As discussed in more detail later in this Chapter this domain is one of the major themes of the final model resulting from this phenomenological research study. This discussion serves to elucidate concrete examples of student reactions to their 'here and now' experiences as they participated in it or observed it. Some examples of in vivo experiencing and immediacy that emerged from the data resulted from certain challenges and conflicts the students faced in class. Students commented on what it felt like to have an in vivo experience: "When I did speak up, kind of challenging my thoughts in class, I felt it led to where the dialogue should've been in the first place"; "We are all higher functioning individuals that are able to challenge each other freely and not feel defended personally"; "Be [brave enough] the one to say I don't agree with that, but this is how I feel"; "I have to get out of my comfort zone and go sit and interact with that student"; "If I start to feel something uncomfortable than I want to talk about it more"; and "It's the place, but it is an uncomfortable setting."

Students talked about the impact of the experience: "Experience with others in class – helps me learn what biases or prejudices I have and how I need to kind of change what I do in order to better serve my clients"; "This class actually allows you to sit back, take a breadth, and be able to discuss things you probably deal with on a regular basis or see someone else deal with on a regular basis"; "I need to be open [about my biases] in order to address this stuff"; "I just never really had this experience before in my life"; "I was almost there to understanding, getting

to the heart of the victim blaming”; “If you are not feeling uncomfortable then nothing is changing”; “I want to know what a lot of other people have to say”; and

I was the one she was responding to – she said, ‘I am sorry I offended you’ - and then she sat back down – and I’m thinking, it wasn’t offensive to me because that just didn’t offend me – but [it was great] just to be comfortable enough without having to say I’m sorry.

Students talked about the in vivo experiencing in terms how it could be done in class: “To make this class better um’, would be if we could have some actual experience in doing that like we did in the skills class”; “Role playing maybe... have the speakers [discussants] who came to the presentations – have them to a role play – it would be real”; “This class is supposed to be about being honest and not being confrontational – but having healthy discussions on differences”; “We’re all grad students in the counseling program, most of us, and we’re all there for that class for a reason to learn more about other people’s cultures, so why not throw it out there?”; “I wanted to watch it actually, I found it very interesting to observe what they had to say”; and

If someone would actually speak up then the whole class would be a lot more interesting and you’d want to go to class because you would wonder what was going to be talked about today – to me we are all there for the same thing.

Many students expected to be challenged and wanted to be challenged as part of their in vivo learning experience, “I want to be challenged – I want to learn and talk about it, I have to get it out of my brain”; “I don’t mind when people confront me, honestly – you know, I don’t mind”; “If I say something that offends somebody, I want somebody to tell me...”; “I want to be challenged in this class”;

If they don't challenge themselves then I'm not going to learn, because I can't just sit in a room by myself and challenge myself – I have to converse with people, to get ideas back and to get people's reactions – a lot of times I believe what I believe until I hear someone's reaction, then I think about it; and

I like to be challenged in a respectful way, but challenge my beliefs because, for what ever reason I think that they are valid and that they are accurate – [however] never think that you know all or have the right perspective.

Many students talked about the struggle to remain genuine during the immediacy process, “I have never had people being ... obviously antagonistic towards me. And um', but I can't be, I am not going to be less authentic than who I am – the professor asked us to be who we are”; “I want to be able to come to class, and say what is my honest thoughts and feelings on this situation. This has been my experience, this is where I am now, now give me some feedback”; “I want to say ‘ this is a strong, hard feeling in me, you know, give me some feedback on that’”; “So that environment that is so protective of our safety and caution and lack of risk, inhibits genuineness.” Some students appeared more reserved about their observations of the in vivo experiencing fearing confrontation if they said something that offended someone else, “Get to know them on a personal level [first] and you can ‘test the waters’ and see what you can talk about and where they are coming from.”

Students talked about their insight into what was occurring during the in vivo interactions: “The girl who said that, when she said that I could feel her standing beside me, and she felt uncomfortable”; “You are confronting yourself, in a way of saying ‘this is what I personally believe’ and that's what others believe – this is how learning happens, it is not just superficial – you are actually interacting with each other”; “There is going to be – I just don't

know – feelings of discomfort and irritation and all kinds of things but it has to be analyzed”; “For me it’s that uncomfortable feeling that you have to get out, it’s like getting out of your comfort zone – it’s like moving out of your neighborhood and going somewhere new”; “It didn’t make me feel worse that she said it because I would have sat there thinking ‘Well, somebody is going to think that anyway’ – it’s like the elephant in the room”; “I’m sure she wasn’t the only person in the room who had the same thought – she was just the bravest person to say, ‘this is the way I feel’”; “This is one of those occasions where, in a passive way, we were honored that she took a risk and thank God someone was willing to”; “So that would have been the perfect moment for them to express their being offended and then, in-turn, the person would have gotten something out of the class”; “I made this comment for a reason, because I am willing to grow from it – here is someone saying they are willing to work on it – my point is that unconditional positive regard has to be found for people”;

She didn’t get to say this has been my experience I my life... she said a sentence.. and in five seconds people either got upset or they wanted to say things back and they didn’t – then we moved on and then the window was closed; and

I am glad that she did say it because I think that in that class people need to be open – that is the purpose of the class – lets have these racial discussions – lets talk about these things, because if we don’t say it then, how is anybody going to learn?

Students expressed themselves as having conflicted feelings deeply rooted that they wanted to process, they described these feelings as needing to come out: “I shared my thoughts and feelings – I am pretty sure there were some emotions stirred up in that room at that time, and I think it needed to come out”; “You need to be able to ‘come-out’ – if you can say it and it’s

okay to say it in a smaller group, you need to practice being able to say it in a larger group”; “I need to get it out – it is what I believe.”

As well, students provided insight into their critical thinking when they were a part of or observed immediacy, “And me personally, when I think about how I react in situations and I’m like ‘Ok, how can I do this differently?’”; “When you come back here and hear the dialogue, that’s when I’m thinking ‘When have I thought this and how can I change that’ – and I get that from listening to discussions like that”; “We are going to be counselors and we have to deal with the elephant in the room or else it’s never going to get out of the room”; “I honored them for saying that because that was honest”; “I think it helps you grow as a person, understand your biases and other people’s point of view and exactly what is going on – it is like being in your own little bubble”; “In order to grow, I think we should be able to put it out there for what it is and then learn from it – saying it in front of your client NO!”; “Until we are all able to confront each other I don’t think we will (gain anything). I think all of these classes, not just this class, it should be a place where we can have these types of discussions”;

I just feel if there’s nothing said about things that are extremely relevant to what’s going to happen with us in the counseling field, then you are walking around with a burden of these thoughts – go ahead and get them out and discuss them in class;

It is very uncomfortable to be honest, I go, is it because I am White, because I am privileged, it is because I am a White woman – that is the kind of stuff that should be said, should be questioned – what is it? – You know, let’s talk about it;

I think this class is the place – I mean definitely, there have been times, not many, I can remember one or two times I was, I kind of was mad, it kind of raised the hair on the

back of my neck, but didn't get the chance to go in...the professor kind of saved the person... I would have preferred to let it continue;

So the biggest influence would be just hearing a peer actually make the statement 'That was another Black kid with a gun' - like this was her first idea of what happened about the news or whatever. And that influenced me to the point where I thought I am not mad at her for saying that, but it's something we are speaking about... it's not like we ought to jump up and fire her for saying that or anything. So the influence would be just to understand myself and growing and being able to hear what you don't want to hear but needs to be said, because it is just something that needs to be addressed;

If it had been at the beginning of the semester when she made the comment, it would have been a different response from the class then now. So I feel she is moving slowly, but she is moving - she is trying to understand what she can; and

It helps me, because I know that yes, she made the comment, that's what she felt. But I can't look at that and not be in a group with her, I have to go forward and kind of show her that all Black people aren't toting guns or anything like that. I have to show my behavior so she can see. And that's fine with me. And that helps me learn because normally, the old person before taking this class, I probably would have made a comment and said 'I think that is a really dumb thing for you to say.'

Students talked about additional learning they would have liked as a result of the in vivo experiencing in class: "I think, maybe, if we understood why she felt the way she felt, maybe that would have take the class to another dimension, which would have been relevant in talking about race or differences in general"; "For me personally, I would have wanted to just educate

her along with all the other students in that class, that it's not every African-American male";

"An opportunity to educate"; and

How often in life do you get to sit down with people of different cultures and experience, and say things that, you know, that are heated topics – and I would like to say when um', in workshops, when thought were spurred and caused strong feelings in me, I'd like to be able to say 'Well, this what I think about...this is what I am thinking' – you know, and getting some feedback on that.

Knowledge

This domain encompassed students' perceptions of what they thought they knew before taking the class, and what they did not know. This domain is one component of competency tripartite model (Sue, et al., 1982, 1992) described in detail earlier. Typical student comments regarding what they felt they already knew included: "I felt very much like some of you expressed that I was sort of at a higher level"; "Some of the things I did know, especially about my own race – there are some things I just know"; "I came knowing that everyone was going to be different and with no one way to expect people"; "You need to learn the words"; and "The big picture was kind of already there."

Many students appeared more aware of what they did not know prior to taking this course, "I was very sheltered, absolutely – so it was kind of the first, the first time I ever really thought about it"; "I learned a little bit more about the working poor that I had never – I'm not even sure that I realized that group of people existed"; "I feel like I have learned some stuff that I didn't know before"; "This class showed me I don't know S-H-I-T – and that was great, for me that was a great starting place"; "I don't know who a person is because I didn't even know who I

was until this class asked me some really hard questions I didn't know the answers to"; "It was the first time that I could really grasp the concepts of White privilege and all that it entails";

I considered myself to be very – you know – inclusive of all cultures or diversities. Just as you know, I progressed along through the course and especially... at the end, it became apparent to me that I was not as inclusive as I thought I was;

We should know something about them (White people) and their experience – that is one thing I don't feel I'm getting other than they might have some political power and they were the dominant group, and they were oppressing people;

For my project I went to a – for a lack of better terms – a gay house party. I thought I knew everything there was to know about it...but I completely switched roles and it was very much unexpected. I had to confront a lot of my own ignorance – I thought I was so liberal – really, I had just been ignorant;

I've learned a lot about other cultures in the class but I don't feel like I can counsel them any better, cause a lot of it touches on general stuff – they celebrate this holiday and this holiday, and you know...I feel like everyone is an individual and yet I know this information but it doesn't necessarily apply to everyone – so I still don't think I can counsel them any better;

It's like White people don't have nothing to say. When I have been in groups with them they're like 'My grandmother was this, and my family was that' – but aren't you part of your family? Don't you come from those people? It's like they are something completely different than their families – or their ancestors or something. And I can't really wrap my head around that; and

When I first started this class, I kind of thought that culture just meant in terms of what country you're from and what ethnicity that you were and not really being your age or your social class even really being culture.

Awareness/Beliefs

This domain encompassed students' awareness and is the second component of the competency tripartite model (Sue, et al., 1982, 1992) described earlier. This domain included students' experiences learning about their own awareness - biases and feelings regarding racism, as well as their feelings, thoughts and reactions to external biases, judgments and the like. Many students reported on their experiences becoming more self-aware: "It's a topic that, at the very least, it gets people thinking about something slightly uncomfortable"; "I tend to gravitate more toward people who look like me"; "It has been an emotional experience"; "I definitely felt anger um' and anxiety"; "You feel a sense of guilt"; "This is a lifelong sort of study on self-awareness"; "Self-awareness, absolutely, I got that"; "I thought I was higher than I was (in the models) and it really took the whole class for me to reflect and see how my thinking of my thoughts really were at such a lower level"; "So now I am much more aware – I won't say 100% inclusive and love and hug all but – I am much more aware"; "I am mindful that everyone is different – we all don't look alike, we don't practice the same religion"; "We all don't come from the same setup, her upbringing is totally different than my upbringing"; "There are so many ways that a person can belong to a different culture"; "For a lot of us (expressing our biases and stereotypes) is really the first time we are doing it"; "I am looking to enhance my growth, and I'm trying to think outside the box, letting go of my perceptions and judgments";

I feel like, especially going into it as a White person, it's intimidating for me because you feel like our race is responsible, that our race is the reason we have this class. So it

makes you feel like crap...because you're part of why we're having this class, so it's intimidating;

I think that it just goes to show that people you want to think we're more advanced than what we are in this day and age, but we're not... everybody knows we are not where we should be. We have taken leaps but we still have leaps and bounds to go; and And it's just to show that sometimes the way we think about things is not always our fault – sometimes the media... you can't really fault people for the way they think because a lot of times they are influenced by so many things, and that's all they know.

Students also reported on their feels and reactions to external biases including those they felt were directed towards them: "I am not angry, I'm more confused really, to be honest"; "I just thought this class was kind of intimidating"; "Are they acting more open minded because that is what they are supposed to do in a multicultural classroom?";

I should not feel as though when I go up to select a topic, that I have to go out of my way, you know to not pick what you would consider the norm to be or what's expected of me; If I say what I really feel someone is going to judge me – or after class, no longer want to sit next to me, or take a break with me and things like that – I don't know if a class can bring that about or that has to happen in society as a whole; and Unfortunately, as I talk about it, it seems entirely possible that you go over the literature and you get it, but you're like 'Okay, well, I'm not going to have to work with these people, I am gonna work in this area, with these people – so it's just a class I have to take.

Skills

This domain encompassed students' development of multicultural counseling skills and is the third component of the competency tripartite model (Sue, et al., 1982, 1992) described earlier. Few students reported on their experiences gaining multicultural counseling skills: "I was not looking for skills"; "I am going to have to ask questions and that is what the class has taught me"; "The presentation on Asian-Americans so we know about the eye contact, and there deference to authority"; "I am not getting skills here – exactly – I am getting knowledge"; and "I think there needs to be more hands on application."

Competence

This domain reflected students' experiences and thoughts regarding their perceptions of their own competence and how they defined multicultural counseling competence. Few students were able to report or reflect on their own competence: "I feel competent to some degree, that I'll be able to treat people with dignity and respect that they deserve"; "I am not a political activist – I think I am able to work with any sort of client but I'm also going to be able to respect that client in that the client differs from me – that's competence"; "There is nobody that I have talked to that I have no empathy for, but I am not saying that we have to be alike – I can't help but look at the systemic things that go on"; and "I realized that I had absolutely none."

Students reported that they were journeying towards competence: "For me, really I'm not trying to sound pompous, this has been a lifelong venture"; "I want to become more competent when I am dealing with another group"; "I don't know if I'll ever have a level of competence because I surely, I'll never know everything there is to know about [a culture]"; "I feel more competent than when I was coming in, but not where I should be"; "I feel like I've learned a little bit, but I don't feel like I've learned as much as I would like to"; "Being culturally

competent isn't a one time event, it's a lifestyle – it's a choice"; and "I don't have any expectation that any classes are going to give me full competence."

There was rich diversity from students as they defined multicultural competence. Some students were more concrete in their definitions: "In the general sense of the word, competence you think of knowledgeable"; "Embracing diversity – seizing every moment as an opportunity to change your habits – that is what I am getting from this class"; "Just being aware, trying not to make assumptions or judgments about people"; "Becoming more aware"; "I was thinking of awareness and I was thinking of stereotypes at the same time"; "Understand that people don't see things the way you do"; "Competence to me is some awareness of my own limitation"; "To really be interested"; "That would be being aware, aware of your biases, being aware of other cultures and that, you know, basic stuff – but you can't generalize"; "Awareness and being knowledgeable and then know how to gain knowledge of another culture in a respectable way"; "To be ready and not being afraid to ask in a non-offensive way"; "Knowing that it's okay to ask"; "Use your knowledge – not just having it but using it"; "Not being ignorant"; "Understand that everybody's different and everybody has their own experiences"; "That is when I think you're really going to become competent – is when you have some real-world experience with it"; and

My definition would be, does it raise your awareness and have you been open to learning more about every client and understanding how multifaceted we all are – you can't just put us into one or two or three categories and say 'Okay, well, you're Italian so you must be like every Italian.'

Other students felt it was not as easily defined: "I think competence is on a sliding scale, you don't either have it or not"; "You become competent through experience – so I don't believe

if I take this class I am competent”; “To sustain an effort not to get complacent and say ‘I only need to know these three because these are the ones that I’m in contact all the time’”; “To remain humble, remain teachable, and to care enough about another human being to really ask them”; “How to be effective in counseling someone that is not you”; “Just being aware that every interaction you have every second of every day is multicultural”; “You don’t have to be a rocket scientist and understand everything about every culture – you just have to be aware that it is there and you constantly have to work on it”; “I think it means that when you are sitting in a room and you’re building therapeutic rapport, that you have the widest range of ability to build therapeutic rapport with the client”; “Part of becoming competent is knowing that when you get out there, you’re going to need to be open to all these personal experiences – every situation is different”; “Knowing that you have the ability to adapt to every situation”;

Is being competent not being a racist? – I am not a racist but very much so if I were a racist and if I’m able to turn that racism off and become a complete blank slate – I can be just as helpful to a White client as a White counselor could be to that client;

There are so many students who could probably quote the book but does that necessarily mean that when you have a client of another race or a client of another class or a client of another sexual orientation come in, that you’re going to use the knowledge that you just gained from this course?;

The first thing that came to mind is that there is no way you are going to know everything – competence is saying or recognizing ‘Hey, I don’t know about this person’s culture, what do I ask? What information is important to me to gather? What maybe clinical strategies and techniques should I use? Where are good places to go to get more information? – It’s never ending; and

Xxx brought up the fact about genuineness with the client – I don't think that is realistic all the time. But I do think competence is being able to work with others anyway... put on that professional... getting in the mindset – to do what needs to be done.

CACREP

This domain detailed students' reactions to CACREP and CACREP Standards. Although students appeared aware of the significance of CACREP to their program, and the importance of their program being accredited, they were unclear of CACREP's role in their experience and learning in the classroom. Students made both positive and critical statements regarding their impressions of CACREP standards on their learning experience. Students stated: "It makes the course mandatory"; "It is supposed to prepare me in my training, but in terms of how it is going to – I don't know"; "When I was choosing a university, I chose CACREP"; "It is a good thing to have in your university program"; "It determines what classes you take because we have to meet those standards – so that is part of the reason this class is required because I think they have to address multicultural counseling to be CACREP approved"; "It has increased our reputation in the field dramatically – and CACREP standards have caused our reputation as counselors to become more respected"; "It is a standard that employers and clients can look back and say – this is someone who has had a certain kind of education"; and "Its golden."

Students who were more critical stated: "I came from a counseling program that was not CACREP accredited and I still feel that I am just as competent as students who are in this program – to me it doesn't mean a whole lot"; "It is too generalized in the program – when am I going to start learning more specific things about counseling, specific techniques and theories – I want to learn this stuff now"; "CACREP is the reason we are still doing memorization instead of actually going out and getting experiences – I would like it to be more practical"; "I am bitter

about it – I don't like to read twenty chapters, journal articles and another novel and then have seventy questions multiple choice test that proves whether or not I read it"; "I would like to see it more practical – based more on skills"; "CACREP provides these hoops that we have to jump through to graduate"; and "I also realize the program itself was hardly responsible for what we do."

Some students were unaware or had no comment: "Don't even know what it is"; "I don't know what that had to do with what we were doing"; "The classes are listed on the syllabus"; and "So CACREP, by making this course a requirement – there is no guarantee that even though you pass the course successfully that you are a multiculturally competent counselor – that's frustrating to me."

Themes

From the abundance of data, synthesis required decisions of what to leave in and what to take out, checking for emergent patterns, cross validating data sources and making linkages (Patton, 2002) that resulted in final themes that best portrayed the essence of the experiences. The analysis of data was synthesized into five major themes. This discussion includes: a synopsis of the five themes is listed below, followed by Table 1 which graphically exposes the linkages of themes across data sets, and then a final discussion of each the five themes.

Synthesized Themes - Model

1. Theme One: The Salience of Sue et al. (1982, 1992) Tripartite Model. Data revealed that the learning experience was infused with the three tripartite components knowledge, awareness/beliefs/attitudes, and skills. Knowledge, awareness and skills were identified by both students and instructors. Knowledge building appeared most prominent, followed by awareness – both in relation to class activities, readings and

lectures. The practice of skills was less prominent and appeared limited to few activities.

2. Theme Two: The Significance of an In Vivo/Immediacy to Learning. Students and faculty reported on the significance of having in vivo – ‘here and now’ experiences in their learning. This experience resulted not only from experiential exercises done in class but from class discussions, group dialogue, and the presence of discussants. The in vivo experiencing was at times described as conflicted, uncomfortable and challenging, while at the same time, as essential to the learning. It was provoked by the instructors and demanded by students.
3. Theme Three: Competency. Students and faculty discussed multicultural competence and their perceptions of their own competence throughout the study. This study uncovered two important complexities of the domain of competency. One was the difficulty in defining the concept and therefore measuring it. The second was a debate whether there was one way to be competent. The experience of multicultural competence was infused into both the student and faculty data. Competence was related to the process of gaining competence – lifelong, rather than a point in time. It was also debated by students and faculty if there was one way to be a competent multicultural counselor and what defined a competent counselor.
4. Theme Four: Class Dynamics. All courses provide some teaching/learning obstacles as did this course, however, students and faculty reported some struggles that had a unique impact on their experience of this course. Difficulties included the range of students’ readiness, needs to be comfortable and safe, and self-awareness. The

struggle of managing the emotional component of the topic permeated the discourse of both students and faculty.

5. Theme Five: The Impact of CACREP Standards. CACREP standards provided a context for the study, and their impact was revealed in the discourse of students and faculty. Students and faculty reflected on what CACREP meant to them, and how it impacted their teaching or learning of the material.

Table 1

Themes Synthesized Across Data Sets

Theme	Observations	Documents	Interviews	Focus Groups
Tripartite Model	X	X	X	X
In vivo/Immediacy	X	X	X	X
Competence		X	X	X
Class Dynamics	X	X	X	X
CACREP Standards			X	X

Themes Discussion

Figure 5, provides a framework of the domains which were linked together and resulted in the five core themes. These five themes form the exemplar, defining the essence of the students' and faculty's experiences in the course. The exemplar components – themes – are described here in more detail and supported by the data.

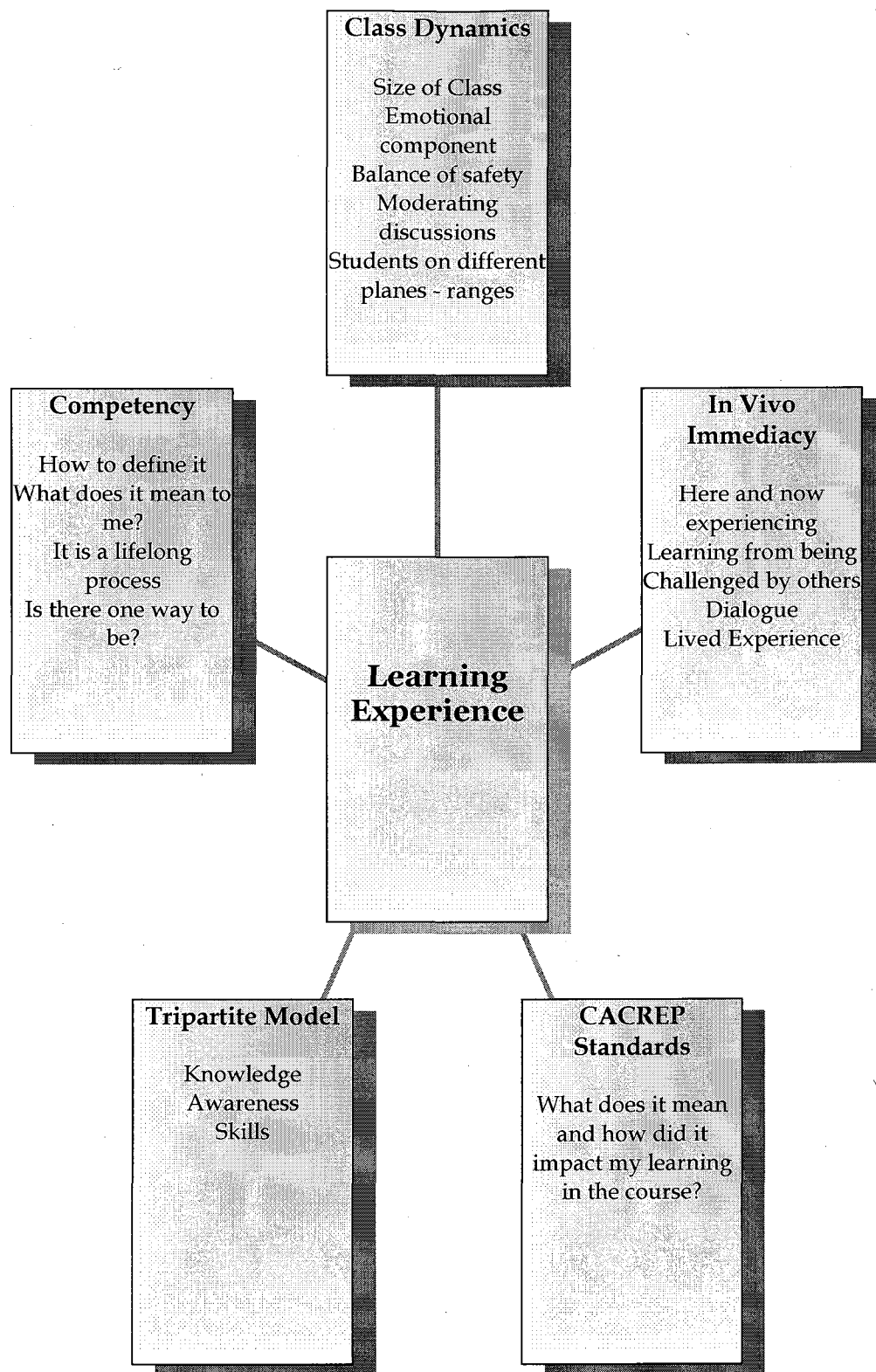


Figure 5. Themes Exemplar Flower

Theme One: The Salience of Sue et al. (1982, 1992) Tripartite Model

During the observations it was evident that Sue et al. (1982, 1992) tripartite components of knowledge and skills were addressed in the classroom. Knowledge gained from student presentations, interactions with discussants and lectures. Much of the knowledge acquisition was in regard to history, generalizations and the effects of stereotyping. Counseling skills were addressed in the two videos presenting a counseling session.

In commentaries, students referred to their learning in context to Sue et al. tripartite model. Students talked about acquiring knowledge of themselves, "I love learning about who I am... but most of my education in this area has been fairly recent and spotted" and "I didn't even realize how much I did not know about my own culture"; acquiring knowledge of others, "I am excited to learn about cultures that are different than my own"; and "I feel much of the African American culture remains a mystery to me, as I lack regular contact with or extensive knowledge of it"; and finding out what little they did know on the topic, "I never realized that ethnicity/culture could be broken down into so many terms," "I really like the way the book states that culture is pervasive and invisible," and "This was an aha moment for me because I assumed that culture only related to minorities, but it affects everyone."

Students, in their commentaries, talked about their self-awareness experiences in class which ranged from the broad: "I am aware that I am not culturally aware," and "We all have differences, which is great," to the specific: "I would like to say that I have no racism in me but I am not sure that that is realistic," and "After doing this exercise, I realized that being hated because I am White can never mean what it means to be hated if I was instead Black." Self-awareness included how open they were to receiving the learning, "Some aspects of this course and textbook are difficult for a generally conservative person," and "I feel anger towards them

and it would be very hard to counsel someone from this culture.” Students reflected on how entrenched some of their beliefs were: “Forcing myself to name groups revealed that I have some very clear attitudes towards some groups,” and “I did find it unsettling to have my assumptions challenged, as I am stubborn and set in my ways.” As well, self-awareness included the realization that it was a journey with a long road ahead, “The exercise tells me that I have work to do in context of this population...”; and “I felt that last class was, for me, one of those moments where you listen to those around you talk and you realize just how different you are from them – how far I have to go.”

Student commentaries included their insights into their skills acquisition in class: “Taking this class has really opened my eyes to be more sensitive to other groups”; “As I looked over the activities in the Chapter, I felt insecure about the course of action to take for the clients”; and “We get to talk about these issues in a safe place, and it has given me some ideas about how to make my home a safer place to discuss these issues.”

Faculty indicated they infused their teaching with the Sue et al. tripartite model: “I can’t think of a time that I did not incorporate those three aspects,” however, they had difficult time managing a balance between them, “I have not balanced the awareness, knowledge, and skills work in class,” and suggesting that the “Course doesn’t do enough for skills.” Although skills were addressed, for example teaching how to: “Build trust and rapport and the whole therapeutic alliance thing,” “I would focus on how people communicate...,” and “I also do role plays – so students might have a sense of what it might be like in a counseling situation,” faculty felt it was inefficient and lacking, “skills, we just lightly touched on.” Much of the work associated with the tripartite model involved knowledge and awareness.

Knowledge was presented by faculty didactically and many times was purposeful and infused with the philosophy of the instructor (I want, I wanted to, my goal was to): “separate behavior from population,” “pay attention to their acknowledgement of cultural differences,” “learn about communication styles – different for different people,” “treat religion as culture,” “help White students recognize their own ethnicity,” “describe religion of origin and religion of choice as separate notions,” and “you need to separate the behavior from the population.”

Knowledge was also provided to help students know themselves, “I ask them about their ethnic group’s customs and morays – relationship with their culture,” “Students have to research their own ethnic background,” and “I help them not stereotype themselves and not stereotype themselves to other classmates.” In addition, multicultural knowledge was offered by faculty, through readings and lectures, as one building block to achieve competency, “Every other week I would add a different strand of cultural DNA.” Finally, knowledge was compressed or minimized in the course on some topics while other topics were purposefully left out by faculty as in: “minimizing theory,” “would walk away from stressing social justice,” or “I don’t solely focus on ethnic identity.”

Faculty addressed student self-awareness in many cases by challenging students to “look at contradictions in their stories,” “I want them to really confront themselves,” and “could your religious training have some influence in the way you think?” Faculty talked about helping students stretch their self-awareness: “Wow, I never thought of myself as culturally constructed” and providing a balance, “back and forth between awareness, self-awareness and cultural attitudes.”

Students in focus groups also supported the importance of the Sue et al. (1982, 1992) tripartite model. The experience of knowledge included students discussions on their acquisition

of knowledge about others, “I learned a little bit more about the working poor that I had never – I’m not even sure that I realized that group of people existed”; about themselves, “I don’t know who a person is because I didn’t even know who I was until this class asked me some really hard questions I didn’t know the answers to”; and about cultural concepts, “It was the first time that I could really grasp the concepts of White privilege and all that it entails”; and

When I first started this class, I kind of thought that culture just meant in terms of what country you’re from and what ethnicity that you were and not really being your age or your social class even really being culture.

Knowledge was viewed as starting step towards building multicultural competency as indicated by the tripartite model, “You know, it is like your sex education class – ‘lets just go ahead and name all the names,” “I don’t have to buy into everything being said but let me just think...let me challenge myself to see if I can accept this as something that exists in our society,” “It is supposed to give you like a stepping stone,” “To me it’s kind of even just putting something into a template into your brain that lets you refer to it,” “This class is going to, in some way, guide me toward increasing my knowledge,” it gave me “the baseline,” and

So I am really using the book, I look at it as a primer for me to get information about different, um’ cultural groups, and it is encouraging me to want to get more information about people and where they came from – as a starting place.

One student described the process developmentally as:

broadening my understanding...[is what] I got out of it from a purely educational standpoint, out of the [first] six weeks. I am hoping that the coming weeks will add to that, an anecdotal understanding that I will gain from good discussions yet to come.

Several students stated that knowledge in and itself was not sufficient: “Just because I have heard it and absorbed it doesn’t mean I am going to practice it,” “At this point I feel like I am more knowledgeable but until I apply what I have learned to a situation – a real situation – I don’t know....,” “I’ve learned a lot about other cultures in the class but I don’t feel like I can counsel them any better, cause a lot of it touches on general stuff,”

I think that you can get an A+ in this class and have not agreed with nor accepted many of the principles that were the intention of the instructor – all of us here know of people who didn’t buy into many, many, many of the topics; and

There are so many students who could probably quote the book, but does that necessarily mean that when you have a client of another race, or a client of another class, or a client of another sexual orientation come in, that you’re going to use the knowledge that you just gained from this course?

The second component of the tripartite model referred to by the students in focus groups was awareness. Many students were able to personalize their learning about awareness, “I have to be mindful of that (everyone is different) when I am working with my students,” “I need to have an awakening about that other person, if I don’t understand you how can I help you?,” and “This class is helping me learn that I need to do something different if I want to see a different result.” They referred to the class as a starting place for awareness: “After I take this class my point of view broadened,” and how the dynamics of the class, particularly interactions with others helped in their awareness development, “It is good to get other people’s opinion and see how different people grew up and the things they have experienced,” “We all don’t come from the same setup, her upbringing is totally different than my upbringing,” and “So now I am much more aware – I won’t say one hundred percent inclusive and love and hug all, but I am much more aware.”

What they learned about their self-awareness surprised some students:

I considered myself a very – you know – inclusive of all cultures or diversities... as I progressed along through the course and especially... at the end, it became apparent to me that I was not as inclusive as I thought I was.

Students talked about what they wanted from the class in terms of self-awareness: “What I wanted was a way to go about thinking about these kinds of things – ways to open up my mind and do self-exploration and self-discovery.” Readiness for change was a component talked about by students in relation to their awareness:

This class puts it out where it’s okay to do and say things...that’s totally okay, but you have to understand how you can change that thought if it comes off where you feel that your way of thinking is better than somebody else’s.

Self-awareness came from various sources including from class discussions, “It raises awareness your own thought process, your own contradictions – ‘Wow, I said that?’ – when it came out it sounded very different.”

The third component of the tripartite model was skills acquisition. Students found limited opportunity to address skills development, “This class is helping me be more of a risk taker and ask those questions,” “I am going to have to ask more questions and that is what this class has taught me,” and “It lends you a forum to know how to broach,” even though it was something they were looking for from the class, “I want to see things being put into use,” and “I think more counseling skills is preparing me more for a counseling situation, not necessarily this class.” Overall students felt similarly: “I am not getting skills here – exactly – I am getting knowledge – and I think there has to be a much more hand on application.”

Theme Two: The Significance of an In Vivo/Immediacy to Learning

Discussants appeared to bring a face to a culture in such a way as to provide an in vivo experience for students and helped minimize over generalizations by challenging some of the stereotypes voiced in class. A sense of immediacy appeared to permeate the student's experience when the topic of race was introduced and several students dialogued on the topic. This was evidenced by their quivering voices and other non-verbal behaviors, students also appeared more involved when these difficult discussions on race were being discussed.

Student commented in their commentaries about their in vivo – here and now – experiences: “I was able to meet some new people...speak about issues...not usually the topic of discussion.” Students talked about how they experienced learning rather than receiving it through groups: “Breaking into groups was also conducive to learning and provoking thought,” “I feel that allowed me to be honest and open with our differing viewpoints,” and “I have appreciated the opportunity each week to open up a bit and to hear others do the same”; from discussions, “I feel I benefit more from discussions and group sessions,” “It was great to get some perspective on what others thought about,” and “We were given the opportunity to learn from our peers and I find that very helpful”; from activities, “The culture activity we did in class really opened my eyes before how I perceive people before even getting to know them,” “The exercise we did in class about the invisible privilege, hit home for me”; and from discussants “Guest speakers made the presentation more interactive and provided great insight,” and “The discussants provided me with a wealth of knowledge, and increased my level of understanding and empathy.”

Faculty stated they wanted students to experience the learning and their approach at times was provocative: “I get a chance to be really confrontive,” “I tried to pick some articles that hit

below the belt,” “Push the envelope,” and “I would like to shock them in this class.” Faculty infused the course work with opportunities for ‘in the now’ experiencing the learning, “experiencing something that is far removed from anything you’ve experienced.” These included experiential exercises: “I do try to integrate more experiential types of activities – they are more thought provoking”; activities: “I do a privilege activity – so you go beyond your comfort zone”; dialogue; guest discussants: “I think that discussants can teach counselors about notions I can’t,” “I need discussants to make the conversation legitimate”; and breaking up into small groups to: “address race [et al.] as a smaller elephant.” Faculty stated that “uncomfortable” was where the learning lied, “I have to remind myself of the power of a few experiences,” and

I think even the heated discussions are so valuable because once that sinks in and they are working with clients that are different, they are able to respect what the client is saying instead of pushing their values onto the client.

Faculty indicated that they were aware of both their skills and limitations in helping engage students in live experiencing: “I am a White male that teaches this course...I have a special role to play but I can’t do it alone,” “I want students to experience people who have thought about the issue,” and “I probably shy away from experiential activities more than I like”; on the other hand, “I try to be interactive and engaging,” “My tendency is towards the interpersonal affective domain,” and “I share personal experiences that I have had as a counselor – sharing some personal things that I have flubbed – it really humanizes the experience.”

To facilitate this in vivo experiencing many faculty reported providing: “guidelines – and not take it outside the classroom – and respecting one another,” “We talked a lot about ground rules and – what is said in here stays in here,” “Try to get students to use ‘I’ language instead of

‘you’ language,” and when necessary “meet with students after class just to process something a little bit beyond the classroom.” Some faculty cautioned that although they wanted “it to be powerful emotionally and intellectually,” “I have had a problem where storming came too early,” and “The topics are emotionally charged,” but students were viewed as “comfortable sharing their thoughts,” if they know it is going to be safe “especially if you begin the semester with guidelines.” Faculty indicated that many times they felt uncomfortable, “I wanted to steer away from real virulent discussions, so I always had a little fear in me that it could turn ugly.”

Students relished the idea of experiencing in the class room: “putting myself out there,” sharing their ideas and feelings with others. “How often in life do you get to sit down with people of different cultures and experiences, and say things that, you know, that are heated topics,” “I love talking about this stuff,” and “I don’t want it weakened down, I want us to have the opportunity to have the dialogue.” They got the chance to do so through the activities and in small groups, “I am getting it from five other people...what life is like for them,” “I have learned the most from small groups, it’s like one on one,” “You are forced to confront some of the more difficult material,” “opportunity to make your case and to respond to what comes from that,” “you confront each other” “they have time to give an example – so now I really understand,” “lets talk about that for a second”; or with discussants, “They are there live, right there in-front of me – you know, that was very awesome,” “And it became very real, sitting in-front of me saying ‘Well, this is what my experience is’,” and “It becomes more tangible.” They felt the direct link between their learning and their ‘here and now’ experiencing: “Experiencing with others in class – helps me learn what biases or prejudices I have and how I need to kind of change what I do in order to better serve my clients,” “I want to be challenged – I want to learn and talk about it, I have to get it out of my brain,” “That is why it is important for me to talk in

class, I need personalization,” “I want to... come to class, and say what is on my honest thoughts and feelings.. this has been my experience, this is where I am now, now give me some feedback.” Students recognized that it was unique to this class “We get to talk about all these things with different cultures and individuals that you never ever get to talk about outside of this class,” and “You really can’t have this [type of] conversation anywhere else.” Students recognized the complexities of this experience, the challenges it posed, however, they felt it was an essential component of their learning: “You get all rattled up and emotional, that’s when you know they are really getting something out of it,” “If you are not feeling uncomfortable then nothing is changing,” “This is how learning happens,” and “We are going to be counselors and we have to deal with the elephant in the room or else it’s never going to get out of the room.”

Theme Three: Competency

In their commentaries, students reflected on competence, particularly how they received messages of how a counselor should be: “I don’t think everything [all my thoughts] must change,” “I know that as a counselor it is my sole responsibility to advocate,” “Some aspects of this course and textbook are difficult for a generally conservative person,” “Readings Lets us know that we should be less likely to impose our cultural beliefs,” and “Counseling is not one size fits all.” Students also discussed how competence was not acquired in from a one time event “I believe that taking this course will be just the tip of the iceberg.”

Faculty described their reactions to the concept that teaching competency as ‘one way of being’: “The implication (being) that you need to think a certain way,” “It’s like some sort of injection – Ok, we are going to make you all...,” was flawed. They felt it created an “implication here, if you are not a social progressive... not good,” or that “being told that there is a correct way to think and that way is towards this social justice advocacy agenda.” Rather, their

view was that competency should be considered within the context of counseling, suggesting: “the tension here is that all counseling is multicultural,” not “matching of an approach to a person.” Faculty stated this parallels students learning about their role with clients: “I have seen that over the years, students are understanding more and more, that it’s not about changing someone as much as it is how to affects them.”

Competency was defined by faculty in a variety of ways. Being prepared to deal with people who are ‘different then yourself’ was the most widely used definition, “being comfortable with differences and not being anxious,” “appreciate difference,” “knowledge of different ethnic sets of diversity,” however, “not to overemphasize difference.” It was also defined as being “culturally alert,” “requiring another ear,” a willingness “to move culture into the foreground,” the ability to, “accentuate culture when it matters.” Faculty stated that it was most valuable “in trust phase of relationship building,” it is the “endgame in trust and rapport building.”

A struggle faculty faced was with students who felt competent and not needing the course or additional knowledge. According to faculty, these students thoughts included: “I took the (one) class so I am good to go,” to “I work with the population already so why do I have to take this class?” The conflict was between certain student’s thinking that there was a specific point or place of true competence, while faculty felt it was a continuous process and a lifelong commitment, “I don’t want to say yes, they (students) are competent to work with all populations because I don’t think anyone is – it’s lifelong,” “I have been working in my field for 15 years, I have my doctorate degree, and I am not even near the level I want to be – so I think it is ongoing.” In addition, faculty described competency as: “extremely hard to measure.”

Students referred to competency in a variety of ways: “knowledgeable,” “able to treat people with dignity and respect that they deserve,” “embracing diversity,” “just being aware,”

“trying not to make assumptions or judgments about people,” “being more aware,” “awareness of my own limitations,” “to remain humble, remain teachable, and to care enough about another human being to really ask them,” “awareness and being knowledgeable,” “using your knowledge,” “just being aware that every interaction you have every second of every day is multicultural,” and

Hey, I don’t know anything about person’s culture, what do I ask? What information is important for me to gather? What maybe clinical strategies and techniques should I use? Where are good places to go to get more information? It’s never ending.

It was clear that students differed on their view of there being on right way to be as a counselor, “I do think in these classes, I think there is a feeling of ‘This is the way you should be – because you’re a counselor, this is the way you should be’”; “We are told there is one way to think because we are given a model of how we should fit into it – you’ve got to move here or here or here”;

How people speak differently or function differently in their home environment, and then they are asked, in their education, to express themselves differently, and I noticed that. I didn’t really have a full grasp of why it was like that and how upsetting and disruptive it can be for somebody to come in and say ‘Yes, I know you’ve been doing this your whole life with everyone you know, but I want you to do it this way’ – it can look to them like ‘You need to do it my way because your way isn’t good enough. Your way is wrong’; I don’t see my job as to try to change people’s mind – whereas I think this is an underlying theme in the counseling field – being very open, liberal, accepting is the only way to be – I don’t think that is true, maybe the way I want to be is this way;

I want to go about my profession in helping others but I don't think it is my job to say everyone needs to be for or against gay marriage – I don't see that as my role; and I think there is a right way, I do think there is a right way, I think in order to be multicultural competent counselor you do need – I don't mean that, because people have different religious views or this or that – I don't mean people are going to have to conform into this liberal blob that just says anything goes – I mean people are going to have their own value systems – but I do think that to be more inclusive is the right way if you're going to be a counselor who can relate to any client that walks in the door.

Most students agreed that multicultural competency was “not a one time event, it's a lifestyle, it's a choice,” not a single point on a scale. “You can't just stop, this is just one book... doing the research on your own, outside of class, knowing who your basic population is and reaching them and doing research and understanding their culture,” “For me, really, I am not trying to sound pompous, this has been a lifelong venture”; “I don't know if I'll ever have a level of competence because... I'll never know everything there is to know about [culture],” “I feel more competent than when I was coming in, but not where I should be,” it's on a sliding scale “you don't either have it or not.”

Theme Four: Class Dynamics

Emotions became present in the room during discussions on race. This was evidenced by their quivering voices and other non-verbal behaviors, students also appeared more involved when these difficult discussions on race were being discussed. These emotions had to be managed by the professor to balance safety for the large room – the result being that the energy in the room was dissipated. Students felt differently when receiving knowledge through lectures and presentations – more passive and somewhat less engaged. The class size appeared large,

which may have been a challenge for the professor to manage dialogue and safety as he shifted from topic to topic, and activity to activity.

Student reflected in their commentaries about the struggles learning the topic. This included the stigma of the topic: “I think we are taught by society to stay away from these topics because of “PC” but in staying away from them we are allowed to stay uninformed,” “I am worried that my views and positions will not be popular, acceptable, or appropriate”; and the complexity of the topic, “The concept of multicultural seems at once all inclusive - everyone is multicultural, but elusive at the same time - what is your culture, how did its associated ideals get transmitted to you, how did you come to your current beliefs,” and “I had previously felt like it was a topic to be avoided or be scared of because it is so often brought up as a skill that counselors of the dominant culture are lacking.”

Students also reported on the difficulties they saw inherent in teaching the course because of the feelings it aroused: “Sometimes I feel like I am being punished or should feel guilty for being a member of the dominant group,” “I felt defensive about the fact that I happen to be from a dominant race,” “I do get somewhat irritated at what appears to be the general idea that Whites are privileged just because they’re White,” “I was somewhat irritated while reading this section on privilege – I did not want to be and experienced some guilt,” “I am confronted in some way when I am forced to consider my own unintentional racism,” “My emotions are stirred in class when you briefly talked about affirmative action,” “Yes, I did find it unsettling to have my assumptions challenged,” and “It is uncomfortable and I only had to endure it for a brief moment.” And, students stated class dynamics affected their learning: “I think I would be more comfortable in a class of eight or seven people,” “Being overwhelmed because of all the new

information being put forth in the course,” and “The last class seemed less interactive due to... the lecture.”

Faculty described how rewarding the class was to teach: “this is a true adrenaline rush” “keeps you hopping,” and how they were able to “witness” true movement in students from the beginning of the semester through to the end. They voiced how they enjoyed the experience of teaching the students. They mostly viewed students as having a “motivation and intelligence (that) just blew me away”; being “flat out smart” and “an invigorating group”; “engaged”; and “ready and excited.” They talked about their sense of privilege for having had the opportunity to teach the class, “because I feel it is one of the most important courses,” and “I would have to say that it has been one of the most fulfilling experiences I’ve had at this university – is teaching diversity classes just because it is so wonderful.”

On the other hand, there were several struggles associated with teaching this course. Negative feelings were reported including fear and anxiety: “always had a little fear that it would get ugly,” “tension comes from stereotyping,” “I have a concern about it being respectful,” and “Sometimes it can be a little uncomfortable.” Faculty faced unique challenges dealing with ‘hot button’ issues such as race, “this course brings out from under the rug and a lot of anger and guilt,” “a tough one” and “an elephant in the room that is ready to explode,” sexual orientation, “we have a lot of religious people calling it a sin,” religion, “I have a lot of difficulty how to manage this topic,” White privilege, “students have difficulty – they will say ‘I wasn’t privileged growing up’ they really don’t get the difference,” and ethnicity.

Several faculty comments included their efforts to avoid certain topics: “I don’t feel comfortable around the Black and White issues,” “Advocacy – I lose myself in it,” “I didn’t hit race as vigorously as possible even though I believe in it,” “We never go as deep as I want in

race,” “I would not teach it (social justice) because it puts me on the defensive,” and “I wanted to steer away from really virulent discussions.” Additionally, faculty talked about their own limitations teaching the course “I don’t think I can represent all diversities,” “I was not trained to teach this course,” “I don’t know enough about this stuff,” and “Teaching this course is too much to know,” and “I sometimes trip over those terms.”

Faculty talked about the time constraints of the course and how that limited the learning experience: “I have found myself talking about one topic for three hours and then having to move onto another topic for the next class, and I could have talked for three weeks on this topic,” “It is too much to cram in into 16 weeks and I think they should have an advanced one,” and “Every course in this program should have a multicultural aspect embedded in the course – it should be embedded throughout the curriculum.”

Students had few comments regarding the difficulties inherent in teaching the course. They primarily felt the class size was a significant factor impacting their experience: “exploring our own biases and stereotypes it was hard to express that [in the larger group].” Because of the large size of the class, many students felt isolated and less involved and engaged in the learning experience: “you just don’t have time to say what you mean,” and “you say one thing and it could be taken wrong or out of context – you don’t have the time to back it up.”

Many felt because of the size of the class things move too quickly and they felt they had lost a chance to add their input:

So you are listening to the question, and you’re trying to figure all that out as you’re listening to the question, (as you are doing that) it’s like the professor is at the finish line already – and you’re like, ‘I don’t have the right shoes.’

They stated that the balance of safety at times impeded deeper dialogue and further experiential learning: “Sometimes when things would come up the professor would have to shut it down and say, ‘let’s move on’ – several of us were going ‘no, no, no, wait a minute, we are talking,” and “So that environment that is so protective of our safety and caution and lack of risk, inhibits genuineness.”

Theme Five: The Impact of CACREP Standards

CACREP standards were introduced to faculty during their interviews. Faculty addressed CACREP standards as a tool to help them in course planning, “What is good about it is that it does focus my self on what I need to put...,” “It creates a broader course if you follow their standards” “Blueprint for putting a course together,” and “I think they are more useful for curriculum planners than for students to know.” In addition, standards were challenged as “terms keep shifting,” “there are too many of them,” “standards are not necessarily keeping up,” “some people saying that there’s less than meets the eye,” however, they were viewed positively, “raised consciousness of the notion of culture.”

CACREP standards were also introduced to students during their focus groups and this was their reaction to the standards: “CACREP makes the course mandatory,” “It is supposed to prepare me in my training, but in terms of how it is going to – I don’t know,” “It is too generalized in the program – when am I going to start learning more specific things about counseling, specific techniques and theories?,” “CACREP is the reason we are still doing memorization,” “I would like to see it more practical – based more on skills,” “It has increased our reputation in the field dramatically, and CACREP standards have caused our reputation as counselors to become more respected,” and “It’s golden.” However, students appeared unclear how CACREP standards impacted their learning.

Summary

The experience of students and faculty in a multicultural course is complex and unlike experiences of students and faculty in other counseling courses, it therefore deserves special consideration. This study revealed an abundant amount of useful information for counselor educators. Primarily that there are both internal (e.g., classroom dynamics) as well as external (e.g., professional standards, ethical considerations, competency scales, program requirements, diversity of students and faculty, and so forth) influencing the process.

This study focused on three internal components: Sue et al. (1982, 1992) tripartite model, learning and teaching styles, and classroom dynamics. This study confirmed the tripartite model consistently parallels the learning expectations, and resulting perceptions of competence of students and faculty with the exception of skills building which was lacking. Additionally, an experiential component to the learning appeared to be the preferred method of learning and teaching this course, however, this work suggested that the experience be expanded and achieve prominence in the form of in vivo or – here and now experiencing. And the study looked at the inherent class room dynamics and difficulties of this unique course, revealing the inherent existence and demanding of emotional interactions and the addressing of difficult hot button topics by students and faculty.

External components addressed by this study and impacting the experiences of students and faculty included CACREP standards and competency. Both external components addressed by this research revealed their own complexities. CACREP standards played an important ‘behind the scenes’ role – requiring the course content in the program, however, not providing a specific structure to implement or measure how the standards impacted the learning environment or the experience. Competency faced similar challenges – not being clearly defined by the

profession and therefore acquiring a life of its own in the minds of trainees. In other words students and faculty defined competency on their own terms. This resulted in creativity in both student and faculty definitions of competence. As well, some interesting findings and debate ensued regarding the anomaly of 'one way of being' for a counselor.

Finally, the data collected were vast and rich and its analysis complex. What was included in analysis was as interesting as what was not included. For example, data suggested that students and faculty experiences could have been impacted by the ranges of students' readiness, sense of safety, willingness to participate, self-awareness, experience with clients, and exposure to multi-cultures. This, however, was not included in the final analysis and may serve for future studies. In addition, the concept and implications of this course being 'required' appeared to arise out of the data. This too created questions regarding how much this requirement impacted student's experience - an opportunity for future studies. Additional details on limitations and implications for future studies are provided in the next Chapter.

Chapter Five

DISCUSSION

A majority of scholars in the counseling profession are likely to agree that the topic of multicultural competency training is significant to our times. Issues associated with culture abound in our daily lives – oppression, power differentials, opportunity, racism, mental health, equal access, bias, immigration, poverty, privilege and so on. While many believe that racism has been eliminated, pointing to the civil rights movement of the 1960s (Thompson & Neville, 1999), much research indicates that racism (and other oppressions) are infused and maintained in all interactions between individuals who are different (Sue, 2003). Multicultural issues permeate all aspects of our society, for example, “The tragedy of 9-11 makes it clear that issues of class, race, ethnicity, religion, and culture are some of the most pressing concerns of the twenty-first century” (Neukrug, 2007, p. 386). In step with this reality, the counseling profession and those who teach social and diversity courses continue to hone their skills and improve their delivery - through their access to new and evolving research such as this qualitative study.

In reference to the lack of discourse on racism in this country, attorney general Eric H. Holder, Jr. was quoted in the New York Times as saying “...though this nation has proudly thought of itself as an ethnic melting pot, in things racial, we have always been and we, I believe, continue to be in too many ways essentially a nation of cowards” (Cooper, 2009, p. 22). Many students and faculty that voiced their experiences in this phenomenological case study vociferously challenge Mr. Holder, Jr.’s declaration – they not only wanted the discourse, they demanded it and expected it in their multicultural counseling course.

This phenomenological case study explored and described the experiences of graduate students and diversity core area instructors in a multicultural course. The work highlighted the

extent to which multicultural competency and CACREP standards were perceived to be reflected in course work and how this course work and instruction affected students' perceptions of their multicultural competence. The primary goal of the study was to generate "knowledge for sake of knowledge" (Patton, 2002, p. 215), adding to the currently limited quantity of empirical literature on the topic. This Chapter will discuss in the context of the two research questions the model that emerged from the data, the implications of the model contextualized with current literature, implications for counselor educators of social and diversity courses and implications for research. It will conclude with a discussion on the strengths and limitations of the study.

Research Questions

The research was guided by the following two research questions: What are the lived experiences of students and counselor educators/faculty in a graduate CACREP accredited multicultural counseling course? How, if at all, do CACREP standards relate to the multicultural counseling course structure, process, and experiences of the students and faculty?

The first question produced the majority of the data for this work. Students' and faculty's experiences were vast, complex, unique and concrete. These experiences were analyzed and synthesized into a model with five distinct themes.

1. Theme One: The Salience of Sue et al. (1982, 1992) Tripartite Model
2. Theme Two: The Significance of an In Vivo/Immediacy to Learning
3. Theme Three: Competency
4. Theme Four: Class Dynamics
5. Theme Five: The Impact of CACREP Standards

The results for the second research question 'how' provided a context from which the first 'what' question was answered and the model developed.

Model

The counseling profession has maintained a multicultural framework that guides counseling practitioners to view and treat their clients through a multicultural prism and counseling educators to do the same in their training of future practitioners (Ponterotto, Casas, Suzuki, & Alexander, 2001).

The participants of this study reported a wide range of thoughts and feelings regarding their experiences in a graduate, CACREP accredited, multicultural counseling course, and elaborated on how the experiences affected their perceptions of their competence, their learning, and the teaching of the course. In Figure 6 - Triangle Model below, illustrates the five components to this study that make up the student and faculty experiences of their learning. Competence and professional standards are external and are either results of, or influences on, the classroom learning. The tripartite model, class dynamics and in vivo experiencing are internal components to the classroom, and play a role in the experience of trainees' learning.

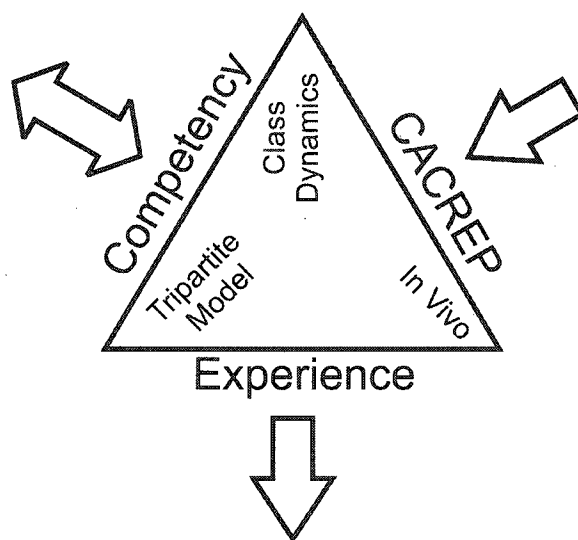


Figure 6. Triangle Model

Knowledge/Beliefs/Attitudes/Awareness/Skills – Sue et al. (1982, 1992) Tripartite Model

Data revealed that the learning experience was infused with the two of the three tripartite components: knowledge, and awareness/beliefs/attitudes. Knowledge, awareness and skills were identified by both students and instructors as an important component of the multicultural course. Knowledge building appeared most prominent, followed by awareness – awareness of self and awareness of others. The practice of skills building was less prominently present in the course. These tripartite components were addressed through class activities, readings and lectures.

Sue et al. (1982, 1992) established a tripartite model of multicultural counseling competencies which has formed the mainstay of most empirical discussions in regard to multicultural counseling competencies. The model served as an important framework for this study, helping understand participant's perceptions of their multicultural competence. Sue and Sue (2003) have proposed that multicultural competent counselors are defined by their self-awareness of values and biases, and their understanding of their worldviews and the worldviews of their clients, and they provide interventions with clients that are culturally appropriate.

The results of this study made it evident that Sue et al. tripartite components were addressed in the classroom and formed a starting place in the acquisition of student's competency. This study is one of only a few studies that produces empirical evidence showing that students' experience of the tripartite components were more expansive, deeper, and richer than what was originally described by Sue and colleagues in their research.

An important discovery was that students and faculty felt skills building was lacking in the course. Students made it clear they were looking for a skills building component and some students erroneously blamed CACREP standards for this omission which was contrary to the intention of the standards. Faculty indicated they intentionally infused their teaching with the

Sue et al. tripartite model, however, they had a difficult time managing a balance between them. A brief discussion of each of the tripartite components is discussed below.

Knowledge. Although Sue and Sue (2003) described this component as acquiring knowledge of the worldview of clients – seeing and accepting them without judgments; the experience of knowledge for participants in this study was conceptualized in a broader context. Their acquisition of knowledge was not limited to the worldview of their clients, but their gained knowledge was in domains of terminology and concepts, knowledge of themselves – what they knew and did not know, and knowledge gained from others – their peers – that included insight. Knowledge was acquired through student presentations, interactions with discussants and lectures. Knowledge was also experienced as a starting point and not valuable unless combined with awareness and skills. Students felt many of their peers could perform well in the course without necessarily learning to deal with clients different than themselves.

Knowledge was presented by faculty didactically in most cases and many times was purposeful and infused with the philosophy of the instructor. Faculty reported that they relied on the textbook, lectures, guest speakers, and student's personal research work as a means to expand knowledge.

Awareness. This component includes beliefs and attitudes. Attitudes and beliefs refers to the mindset of the counselor and includes: the counselor's thoughts, beliefs, biases, awareness, generalizations, and stereotypes regarding their culturally different clients. Culturally competent counselors can recognize ways that their biases, prejudices and stereotypes can affect the establishment of a trusting multicultural counseling relationship.

According to Sue and Sue (2003), awareness is a difficult process and is addressed only in a limited fashion in multicultural counseling training programs. "What makes examination of

the self difficult is the emotional impact of attitudes, beliefs, and feelings associated with cultural differences such as racism, sexism, heterosexism, able-body-ism, and ageism” (p. 18). The complexities of addressing attitudes and beliefs were evident in this study. Emotions were high for both the students and faculty. Faculty described avoiding many of the hot button issues such as race and Black and White conflict because of the uncomfortable fear of losing control and concerns for student’s safety. On the other hand, students appeared ready to tackle the issues and were frustrated that they were ‘held back’ and the issues watered down. Faculty brought in guest speakers, mentors or discussants to face the burden of challenging stereotypes and generalizations. The discussants also helped the learning process as they added a real face to a culture or diversity that was potentially different than those present in the classroom. This experiencing was received well by students and expanded their insights and their self-awareness.

The experience of awareness was not limited to self-awareness, it included a new awareness of others - different than themselves, which many students referred to as increased empathy. Many students talked about awareness as something they wanted and needed to work on. Students voiced their frustrations at having limited opportunity outside this class to work on awareness.

Skills. These are the specific tools, interventions and techniques that are necessary to work with culturally diverse clients. There was limited skill development observed in the course for this study, most of which came from showing videos of mock counseling sessions moderated by the instructor. Students reported feeling a need to have more skills training in this course. Many stated that their competence could not be measured until they had an opportunity to practice, either with clients or in role plays, with culturally diverse participants. Many students felt frustrated by the lack of skills training in the course. Students agreed there were advantages

and disadvantages to looking at all counseling as multicultural. Students who felt all counseling was multicultural were comforted with the notion that they were acquiring skills in other classes that could apply to their culturally different clients. Others were challenged by this statement and felt they needed to acquire specific multicultural counseling skills in this course and could not rely on the skills they learned in other classes.

Faculty addressed skills building mostly as a technique in relationship establishment, rapport and trust building with clients. Faculty acknowledge that the “course doesn’t do enough for skills.” This was consistent with literature that has shown that most training programs in multicultural counseling currently address the beliefs and attitudes, and knowledge tripartite components (Christensen, 1989; Lopez et al., 1989; Parker, Valley, & Geary, 1986; Pedersen, 1988; Ridley, Mendoza, Kanitz, Angermeier, & Zenk 1994). However, as reflected in the CACREP 2009 standards, there is a trend toward the development and focus on skills (CACREP, 2001 & 2009; D’Andrea, & Daniels, 1991; Leong & Kim, 1991). Research suggested that this resulted from the discovery that there is a lack of counselor educators who understand the complexities of multicultural training and as a result many counseling departments have found it more convenient and efficient to shift to skill building as these are more easily taught and objectively measured (Brinson, Brew, & Denby, 2008).

The Significance of an In Vivo/Immediacy to Learning

Students and faculty reported on the significance of having in vivo – ‘here and now’ experiences in their learning. This study revealed that experiential exercises, such as immersion projects, were only one part of this in vivo experiencing. Most students identified the in classroom ‘here and now’ experiencing (class discussions, group dialogue, and the presence of discussants) as the most valuable component of this theme. The in vivo experiencing was at

times described as conflicted, uncomfortable and challenging, while at the same time, as essential to the learning. It was provoked by the instructors and demanded by students.

Experiential exercises were viewed as one time events where a student was immersed into a culture different than their own. This included for example, students going to a gay bar or attending a Church service different than their own. These were viewed as isolated exercises that primarily helped a student overcome feelings of uncomfortableness, and through the limited exposure provided some new knowledge and awareness. Students differentiated this with the in vivo experiencing in the classroom which they viewed as having much more of an impact on their experience of the topic and their learning. Students in 'here and now' dialogue and discussion described the process as interactive and as a cycle of learning rather than a reaction or a moment in time experience. They felt the cycle dialogue followed a pattern: they were able to address their inner feelings on a cultural topic such as White privilege – verbally expressing their thoughts and feelings, and then hearing responses from others in the discussion, reacting and responding, followed by accommodating new learning and insight from the exchange. Students talked about these in vivo experiences having a component of content – what was being said - and process how it was being said and how the dialogue was received. Students expressed that they wanted to be challenged – their thoughts and feelings - they wanted to be questioned, they wanted to express deep seeded feelings, they wanted to hear themselves say things they feared saying anywhere else, they wanted to receive feedback, and they wanted to accommodate new learning. This process was demanded by students, and when not given or cut short, students felt frustrated and stated that their learning was incomplete. Das (1995) reported that “multicultural counseling courses often tend to deal with cultural differences from a purely intellectual

perspective (p. 46) – the in vivo experience moves students away from solely intellectualizing to experiencing and feeling their learning.

Research (Kiselica, 1999) and CACREP Standards (2001, 2009) supports the efficacy of infusing an experiential component into multicultural counseling training course work.

However, no research has looked at the benefits of in vivo experiencing, or ‘here and now’ activities as tools to expand learning in multicultural counseling courses. This research confirmed the value of experiential activities – immersion projects and the like. In addition, it showed that the ‘here and now’, in vivo experiencing of conflict, challenge, difference, racism, ethnocentrism, privilege and the like in the classroom, was not only beneficial to expand students learning, but was craved by students. Students found their interactions with discussants, other fellow students in small groups, or in the main classroom when hot button issues were raised and emotions were present, added a significant dimension to their learning. They felt they could and wanted to voice their opinions – right or wrong, and get live responses from others. Many wanted to be challenged, they wanted to challenge, they wanted to know what it was like to be different, and they wanted to be transformed by the richness of differences in the classroom.

Students recognized the risk of hurting someone or being hurt themselves. Despite that, however, they overwhelmingly talked about how in vivo experiences, when they occurred in their course work, excited, transformed and enlightened the students and expanded their learning.

In vivo experiencing should be viewed as an important component of the learning process. In consideration of multicultural competence training, in vivo experiencing was shown by this study to expand the depth of the tripartite model components. In vivo immediacy in the form of ‘here and now’ dialogue allowed for deeper insight into trainees’ own biases and pre-judgments; knowledge of other’s reactions and insight their biases; and in the process, a learning

of how to effectively navigate challenging and being challenged by others. All this led to an opportunity for students to try on new thoughts and behaviors in the safety of the learning environment.

Competency

This theme is different than the first theme of the model in that this theme considers competency as an abstract concept. The consideration is on how the term is defined by students and faculty rather than on how it is acquired.

Students and faculty discussed multicultural competence and their perceptions of their own competence throughout the study. This study uncovered two important complexities of the domain of competency. One was the difficulty in defining the concept and therefore measuring it. The second was a debate whether there was one way to be competent.

In this study students and faculty defined competency in a variety of ways. In true constructivist fashion, participants in the study had their own meaning making of competence and covered a wide range – from the simple “being able to ask questions” to the complex “it is a life long commitment.” Competence was also described as being developmental and a process rather than a point in time, consistent with previous literature (Hays, 2008). This discovery supports the challenges of developing a measurement tool for competency assessment. The results of this study suggested we as a profession re-examine multicultural competency scales and conceptualize competence as a developmental process rather than a score on a scale.

Defining a measurement system of competency or counseling efficacy seems like an important area of multicultural counseling training research, nevertheless, it appears to not have caught up with the otherwise expansive body of work in multicultural counseling. Researchers have not been able to agree on the definition of multicultural competence (Ridley & Kleiner,

1993), nor have they agreed on what should be included in a competency scale (Constantine & Ladany 2001; Roysircar, 2003; Sue et al., 1992). There appears to be varied instruments and varied definitions on what a multiculturally competent counselor embodies. Counseling competence has been referred to as the counselor's ability – knowledge and skills – to bring about positive change in the client (Herman, 1993; Shaw & Dobson, 1988). In turn, multicultural counseling competence includes: the development of a trusting counseling relationship “in which the counselor and the client belong to different cultural groups, hold different assumptions about social reality and subscribe to different worldviews” (Das, 1995, p. 45). Existing definitions like these appear both limited and limiting in their scope and grasp of competence. Nevertheless, researchers continue to add to the complexity as they consider the necessities of expanding multicultural counseling competencies and creating unique competencies for specific populations including: women, children, and families (Hansen, 1992; Imber-Black 1997); and with clients with HIV and their families (Ka'opua, 1998). All of which appear to ignore the reality revealed by this research study, that competency may not be one point, a moment in time, or one unique flavor. This study has revealed that students and faculty perceive competence in a variety of ways and encompassing a complex balance of knowledge, awareness and skills. They also see competence as a commitment, a lifestyle, and an on going process.

Students in this study had heated debate regarding their views both for and against the concept of there being one way to be multiculturally competent. On one side of the debate were students who felt a competent multicultural counselor was one who was liberal, un-biased, not racist, was open, and genuine. This ‘right way to be’ included a counselor who maintained a mix of knowledge and awareness with basic core counseling skills. On the other hand, there were

those who viewed the ‘right way to be’ as a multicultural counselor who might have biases, even potential racist thoughts, but was able to ‘bracket’ these thoughts and feelings and still be an effective counselor – using more skills and awareness than knowledge. In addition, some informants of this study felt the task of changing someone – making them different, was not ‘counselor like’, even though some students’ experience of the course left them with the impression they needed to be changed. This debate followed the concept discussed in the literature that all counseling is multicultural. This study posited a new dimension that all multicultural counseling is counseling.

Nevertheless, most students felt they received stepping stones – their first steps from the course toward their lifelong journey to competency. This is an important area of future research as the profession considers what the goals of training a multicultural counselor are, how to measure their attainment, and their relationship to positive client outcomes with diverse clients.

Class Dynamics

All courses typically provide some teaching and learning obstacles, as was the case with this course. However, students and faculty in this study reported some struggles that were viewed as truly unique to this course. Difficulties included the ranges in students’ readiness, needs to be comfortable and safe, and self-awareness; the class size; and the struggle to manage the emotional component of the topic. These difficulties permeated the discourse of both students and faculty and revealed the important role they play on the experiences of their learning.

This research work highlighted that this course cannot be taught as a lecture only, with memorization and multiple choice assessments. It requires much personal and emotional

investment and considerable effort on behalf of educators and students. This study suggests that how the course is conducted, created and infused into a program, needs to all be considered.

Research has indicated that most programs in counseling offer at least one course in multicultural counseling that addresses social and cultural diversity content – as dictated by CACREP accreditation standards (Hills & Strozier, 1993), and the most common approach used is a combination approach of a single course with infusion into other courses (Dinsmore & England, 1996). Many researchers have called for an increased body of knowledge evaluating the effectiveness of training programs teaching multicultural competence (D'Andrea, et al., 1991).

If in fact competency is to be viewed as a lifelong process that requires ongoing in vivo learning, knowledge building, awareness training, and skills building, education programs might be encouraged to shift more rapidly towards an infusion training model.

The infusion model combined with a core course as a multicultural training approach is the newest model and has seen an increase in its application in counseling graduate education programs over the past decade (Chang, Astin, & Kim, 2004; North 2006) – and “the counseling profession is calling for a more infusion-based perspective of multiculturalism in counselor education programs” (Hill, 2003, p. 47). This model is considered the most extensive and improved approach to multicultural training (Eifler, Potthoff, & Dinsmore, 2004; Valentin, 2006). This model suggests that multicultural training be included in each course from career to family systems, supervision and teaching, and practicum and internship - expanding all course content to include issues of diversity (Brown, 2004), in combination of at least one course solely dedicated to social and cultural diversity.

Informants in this study regarded the requirement of only one course on the topic as too limiting. Many felt that one course allowed insufficient time to learn. Students reported that learning the content of this course in one 16 week period was not sufficient to acquire competence. They suggested adding more electives on the topic or facilitating small group sessions to discuss the topic throughout their time in the program. Many students reported that elective courses had value because only those students who were engaged in the topic were included. In this way, an elective helps create an environment where more in vivo experiencing can occur. Students felt the reason the class was so large was because it was the only course available of its kind in the program. Most felt the large class size hindered their learning and experiencing.

There were a few studies that reported on teaching multicultural counseling being made more complex by the negative emotional affect it provoked in the learners (Hays, 2008; Hays, Dean & Chang, 2007; Heppner & O'Brien, 1994). Utsey, Gernat, and Hammar (2005) reported that discussions on race resulted in students' feelings of fear, guilt, and backing away. Lee-Thomas (2008) reported on the complexities of teaching the course as a faculty member of color teaching to predominantly white students stating: "when minority faculty members share our realities, experiences, and race related research to prepare our students for their futures, we risk being viewed as trying to 'push off' our racial baggage onto them" (p. 21). One of the White faculty members in this study had a similar experience of backlash from White students who felt they were being betrayed in the class by someone of their own race.

As this course is laden with hot button issues and emotional content, a climate of trust and safety needed to be established in the course to allow for the confrontation and dialogue about racism and prejudice by trainees. The participants in this study agreed, and stated the

struggle was in balancing safety and anxiety – not overdoing one at the risk of eliminating the other. An additional consideration in managing this unique course was how discomfort was addressed, as it was an inevitable part of the discovery of personal biases and the movement toward tolerance (Kiselica, 1999). Faculty expressed that they were challenged by how to manage this discomfort; most saying they set norms and rules at the very beginning of the semester.

The Impact of CACREP Standards

CACREP standards provided a context for the study, and their impact was revealed in the discourse of students and faculty. Students and faculty reflected on what CACREP meant to them and how it impacted their teaching or learning of the material. CACREP plays a significant role in the promotion and infusion of social and cultural diversity content into graduate counseling programs (CACREP, 2001, 2009). The course in this case study followed CACREP standards, but how it did so was viewed differently by students and faculty. Students felt CACREP standards were to blame for the lack of skills building at the expense of focusing on voluminous reading assignments, knowledge building and memorization of key terms and concepts. Students in this study appeared to be unaware of CACREP's effort to promote diversity into counseling training programs. Faculty stated that they viewed CACREP standards as a guide and reminder of what to include in their syllabus and course planning.

Professional entities like CACREP and their accreditation standards (CACREP, 2001, 2009), and the ACA's code of ethics (ACA, 2005) are in a position to make sure "minimum" standards are being followed in the counseling profession. This was echoed by Arredondo (1999), who expressed her opinion that for current counseling education programs

“competencies need to (be guided by) ACA’s ethical standards, and credentialing practices of both CACREP and the National Board of Certified Counselors (NBCC)” (p. 108).

CACREP standards state course content for social and cultural diversity courses must include: “multicultural and pluralistic trends”; “attitudes, beliefs and understandings”; “experiential learning activities”; “individual, couple, family, group and community strategies”; and “counselor roles in social justice, advocacy and conflict resolution.” ((CACREP, 2001, K.2). CACREP requires a program to include content of social and cultural diversity, however, it is up to each institution to figure out how to accomplish the goal.

With the adoption of the revised standards on July 1, 2009, CACREP continues to mirror their increasing commitment to multicultural issues in counseling training programs. Language in the newest standards detailing diversity course requirements is more specific and has been infused in more than one course. Interestingly, as CACREP serves as a positive influence on this course, ensuring a commitment to knowledge, awareness and skills building within a multicultural context, CACREP standards and their influences appeared to elude student participants in this study.

Implications for Counseling Educators

It is clear that teaching social and cultural diversity courses can be satisfying, rewarding and fulfilling while at the same time be anxiety provoking, draining and frustrating. The course is fraught with emotion and hot button issues. It tugs at the core of both students’ and faculty’s awareness of self and awareness of others. It uncovers their biases and stereotypes and challenges them to get out of their comfort zone and try on something new. It is not served well by didactic lecture and its content is not predisposed to memorization. As many of the faculty comments for this study indicated, it encompasses vast amounts of material, while at the same

time; trainers have been equipped with limited and often inadequate training. Most would agree teaching this kind of course often times feels like being thrown to the wolves. Research is replete with data on the importance of the topic. What still appears limited are empirically supported studies that address the uniqueness of the multicultural counseling course versus other courses in graduate programs and how they need to be treated differently.

The focus of this work was to uncover the phenomenon – experience of students and faculty in a graduate, CACREP accredited social and cultural diversity course – a view from within. The study also looked at the perceptions of gained competence and influence of CACREP standards – a view from outside. Rich data were analyzed and a model emerged with five important components that provide guidance to future educators in the planning of their social and cultural diversity course work.

The most important discovery for counselor educators was the significance students attached to having an in vivo, ‘here and now’ experience. This may be an important process component related to the tripartite model. In most discussions for this study the demand for immediacy was heard from most students. Time and again, it was at the core of what students wanted as an experience in the course and was regarded as one of the most significant influences on their experience of the course.

Students almost unanimously viewed this course as different than any of their other counseling courses and felt if they could not have the in vivo experience in this course there was no where else to have it. They recognized the inherent risks, the vulnerabilities, and the opportunities to be injured. Nevertheless, they stated they wanted the lived experience in what they termed ‘the safe confines’ of this type of course.

Informants' discussions on competence and perceptions of their competency also have significant implications for counselor educators. Agreeing on a singular definition for competence was elusive to students and faculty. Students struggled with the concept of being one way, a correct way, to be an effective counselor and considered this concept biased and exclusive – traits not normally espoused by counselors. This is an important implication for counselor educators as the profession struggles through the process of defining who is or who is not multiculturally competent. How is this message permeating the classroom, through personal biases, assessment scales, exercises, and activities?

A third component of this study that relates to counseling educators is the recognition that this course is overwhelming in its volume and task. Therefore, CACREP and many programs are moving towards an expanded and infused model. The infused model allows more time to cover the material and move students through awareness, knowledge and skill building. Many stated during the focus groups that they wanted a focus group type of encounter on a weekly, bi-weekly, or monthly basis to address issues of culture and diversity.

A final consideration resulting from this study that has implications for counseling educators was the size of the class for a course of this kind. Most students stated they would have preferred a smaller class of no more than ten students. Faculty expressed the challenges of managing a large group. This study was of a class with 25 students. Many students stated they wanted to participate and grow from the experience of participating, however, felt lost and behind because of feeling uncomfortable with the size of the class and not finding an 'entry point.' Students who felt uncomfortable did not participate and may have lost out on the opportunities to experience in vivo, 'here and now' experiencing. These students reported more frustration and less engagement in the subject matter. Future research may want to consider how

their learning and perceptions of their competency compares to those who did engage in the in vivo experience.

Implications for Research

This phenomenological case study set out to uncover the essence of the experience of students and faculty. This was done with the purpose of uncovering and discovering knowledge for the sake of its discovery (Patton, 2002). There was no intention for this research to show cause and effect or to prove a concept or theory. Nevertheless, several interesting findings were uncovered that may be considered for future research.

Further research on the value of the model and how each of its components impacts multicultural counseling competence, including research on the impact of in vivo experiencing on the learners in a multicultural class, would provide valuable follow on to this study. Few counseling courses are taught with a didactic component and a separate 'here and now' component. Future research may consider defining how a similar 'mix' could benefit the learners in a multicultural course. As stated above, future research may consider evaluating the difference in perceived competence and learning for those who participated in in vivo experience in the class compared with those who did not.

This work leaves open the opportunity for future research on a continued refinement of competency scales. Research that considers the expansion of a single scale paradigm to a measure that assesses a lifelong commitment – a developmental perspective - would be useful. Research that looks at the concept of 'the right way to be' as a multicultural counselor and helps resolve the tension students struggled with in this study.

This study was of a large class of students and revealed students were at different points of readiness. Future studies may consider how the variety in student ranges (i.e. readiness, risk

aversion, engagement, awareness, comfortableness, advocacy and competence) affects classroom dynamics and learning. Research may also consider how to maximize the experience of students in a classroom with such variety in student range. In the course of this study some students voiced frustration that discussions were shut down when their learning just started, while others felt they needed to be shut down because they felt unsafe, and still others felt the dialogue was a waste of time and wanted to receive a lecture instead.

This study included CACREP standards as a contextual component for the study. Future studies may look directly at the impact and difference of experiences of students in CACREP programs compared to students in non-CACREP accredited programs. These comparative studies would benefit from the pool of knowledge on standards as they considered comparative variables including: perceived competence and students' experiences with their learning.

Strengths and Limitations

The study confirmed the importance of the Sue et al. (1982, 1992) tripartite model; the influence of CACREP standards on students experiences in a social and cultural diversity course; the discovery of the value and opportunity for in vivo experiencing in the classroom; and the conflicts of competence perception and measurement. All of which was rich discovery and ground breaking.

A strength of this study resulted from the rich, abundant data collected and the rigorousness of its analysis. The phenomenological case study method was thorough and methodical in both data collection and analysis. It provided a thick description of the phenomenon and allowed for the emergence of clear and valuable findings. The data for this phenomenological study were presented in to-to, letting the data tell their own story (Patton,

2002, p. 457) and allowing readers to make their own meaning without encumbrance of bias or pre-judgment on the part of the primary researcher and research team members.

This study used a large sample, total of 22 students and 3 faculty, and the student population used as informants was diverse. The study entailed prolonged engagement by the primary researcher, involving spending time observing the classroom, speaking with students in focus groups and faculty in interviews, and reviewing documents, including weekly student commentaries.

Large qualitative studies gain strength and validity through a process of triangulation (Patton, 2002). The data were triangulated from observations and document collection. Data were triangulated in analysis from three research team members and an external auditor.

A research team was created and joined the primary researcher throughout the data analysis process. The team process promoted open discussions of biases and pre-judgments that facilitated bracketing. The team provided multiple eyes reviewing the data, coding and theme selections, and the process was augmented by seeking consensus from team members. All team member meeting notes were documented. Member checking was conducted to confirm the accuracy of findings. At the onset of the data collection process a pilot study was conducted to check for efficacy.

Both a strength and a limitation of this study, and typical of other qualitative studies, were the volume of data collected.

Limitations of the study may have resulted from the vast volume of data generated and its synthesis process. The methods used were rigorous. Nevertheless, in the sometimes creative process of data analysis and synthesis (Patton, 2002) some data, codes and themes may have been left out, ignored, not identified or avoided – without intention. All efforts were made to

avoid and limit this from occurring including having multiple, independent research team member reviews of the data and regular meetings to reach consensus prior to progressing to the next level in the process.

The findings for this study were not intended to be generalizable, the goals were discovery. Nevertheless, using a singled bounded case study may have limited the scope of experiences. Students and faculty were selected from one single university. The experience of students and faculty could have had more depth if other cases were considered to triangulate experiences across universities – including adding programs that were both CACREP accredited and non-CACREP accredited for comparison. In this single case study student participants were diverse culturally and a significantly large sample was used, however, faculty informants were limited in number and diversity, all of whom were Caucasian. Although faculty input was rich it was lacking the voice of faculty of color. Future research may consider a similar study using a variety of settings over a longer span of time. As well, the time for this study was one semester which may have limited the view of an evolution of experiences of students throughout their program of study. An attempt was made in this study to limit this effect by including students who were completing their internship and had taken the course in previous semesters. The timing of focus groups was following mid-term and all were conducted at the same time with the exception of internship student focus groups. Again, this may have had an impact on the content of what was discussed and results may have been different if focus groups were staggered throughout the semester.

The primary researcher may have had an unintentional impact on the classroom dynamics during observations that were not obvious to the primary researcher. As well, Patton (2002) suggested that many observation data “are often constrained by the limited sample of activities

actually observed” (p. 306). The primary researcher compensated for this as much he could by being present in more than one observation.

The primary researcher served as the sole interviewer and moderator and the questions were his questions, though guided by the interview and focus group protocols. It could be inferred from this process that the primary researcher guided or led the discussions within his perspectives. This was not the intention and every effort, including bracketing and using a pilot study, was used to minimize this limitation. In addition, a variety of sources of data collection were used and allowed the building of “strengths of each type of data collection while minimizing the weaknesses of any single approach” (Patton, 2002, p. 307).

Finally, as with all qualitative studies, research bias and pre-judgments on behalf of the primary researcher and the research team could have influenced the study. As discussed above, every effort was made to bracket the primary researcher’s bias, along with those of the research team members. This process was ongoing throughout the study and journaling and open discussions are part of the data collection record.

CHAPTER VI

Journal Article Submission

A Phenomenological Case Study of Student and Faculty Experiences in a Multicultural Counseling Course

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Abstract

This study explores the experiences and perceptions of students and faculty in a CACREP accredited counseling program's multicultural course. It is a phenomenological case study that uncovers five themes and their role in the process of learning: class dynamics, CACREP standards, tripartite model, in vivo experiencing and competency perceptions.

A Phenomenological Case Study of Student and Faculty Experiences in a Multicultural Counseling Course

As the U.S. population becomes increasingly diverse, there has been more attention given in counselor preparation to how race and ethnicity intersect with various cultural identities (e.g., gender, sexual orientation, socioeconomic status, ability status). Despite these efforts, there continues to be a substantial portion of the U.S. population, including counselors and counselor trainees, that are threatened by the concept of multiculturalism and claim that the “national identity and well-being of the nation” is at risk (Kiselica & Ramsey, 2001, p. 438). Racism is embedded in American society in families, neighborhoods, churches and government. In addition, there is evidence that covert oppressions (i.e., microaggressions, sexism, racism, homophobia and other forms of prejudice) which are not only as destructive but are more disguised, appear to be on the increase and continue to have a severe detrimental effect on all oppressed minorities and on our society as a whole (Constantine, 2007; Constantine & Sue, 2007; Dovidio, Gaertner, Kawakami, & Hodson, 2002; Ridley & Thompson, 1999; Sue, Bucceri, Lin, Nadal, & Torino, 2007). Research continues to show that minority populations have been underserved and badly served by the counseling profession (e.g., Atkinson, 1985; Gushue, Constantine, & Sciarra, 2008; Hays, Dean, & Chang, 2004; Sue, Sue & Sue, 2003); and minority groups are underrepresented and uniquely challenged as counselor educators (Bryant, Coker, Durodoye, McCollum, Pack-Brown, Constantine, et al., 2005; D’Andrea & Daniels, 1991; Smith 1985).

With the understanding of the detrimental impact of racism and other forms of oppression on individuals of minority statuses, attention to multicultural issues in counselor preparation has become a significant professional issue (Hays, 2008; Hill, 2003). Consequently, there have been

increases in scholarship and professional presentations, the creation and evolution of standards that regulate graduate multicultural counseling education, and an increase in the number of graduate counseling programs promoting multicultural competence, resulting in an increase in faculty and student recruitment to the field (Hill, 2003; Ridley, Mendoza, & Kanitz, 1994; Steward, Morales, Bartell, Miller, & Weeks, 1998; Sue, Arredondo, & McDavis, 1992). Professional entities like CACREP (CACREP, 2009) have set “minimum” standards that “if implemented properly, will go a long way toward standardizing and upgrading training for multicultural counseling” (Das, 1995, p. 46).

Existing scholarship highlights a variety of teaching methods that have been shown to be effective in teaching multicultural counseling and include: awareness exercises and role taking (McAuliffe, et al., 2002); didactic practices - lectures (Sabnani et al., 1991); the efficacy of experiential exercises (Anderson & Price, 2001; Corvin & Wiggins, 1989; Eyler & Giles, 1999; Pedersen & Pedersen, 1989); a combination of multicultural research projects and exposure to multiple multicultural courses (Roysircar Sodowsky, 1998); the use of real scenarios and complementary lectures (Brinson, Brew, & Denby, 2008); supervised practicum/internship with a diverse clients; the value of low stakes and high stakes writing assignments (McKeachie & Svinicki, 2006); the use of role playing and genograms (Hardy & Laszloffy, 1992); the use of video watching (Nwachuku & Ivy, 1991; 1992); stimulating culture shock in trainees (Merta et al., 1988); modeling, creating classroom dialogue, immersion exercises, portfolios (Coleman, Morris, & Norton, 2006); journaling, the use of case scenarios; and mentoring and partners programs (Mio, 1989). In addition to research on trainees, a few studies have reported on the complexities of teaching multicultural counseling that result from the negative emotional affect it provoked in the learners (Hays, Dean & Chang, 2007; Heppner & O'Brien, 1994). For example,

Utsey, Gernat, and Hammar (2005) reported that discussions on race resulted in students' feelings of fear, guilt, or backing away.

While previous scholarship has highlighted some of the outcomes of practices within a multicultural counseling program (e.g., changes in self-reported multicultural counseling competency, affective responses), there has not been great attention to the process of learning within a course. A majority of these studies have involved descriptive research and correlational designs involving self-reported multicultural competency assessment tools laden with several psychometric limitations (Hays, 2008). Further, to date there has been no research examining the process and outcome experiences of both counselor educators and trainees in the multicultural counseling course.

The purpose of this phenomenological case study was to explore and describe the experiences of counselor trainees and educators in a multicultural course. The study had two research questions: What are the lived experiences of students and counselor educators/faculty in a graduate CACREP accredited multicultural counseling course? And, how, if at all, do CACREP standards relate to the multicultural counseling course structure, process, and experiences of the students and faculty?

Method

This research study followed a qualitative philosophy as it investigated the lived experiences of the participants in a graduate, CACREP accredited, multicultural counseling course. The study was naturalistic as it sought to observe participants in their natural world; it was phenomenological as it sought to address the phenomenon associated with the unique meaning making and subjective experiences of participants; and it followed a case study approach as it looked at one case in a bounded system.

Research Team

The role as the primary investigator (first author) was to oversee all aspects of the study. The research team included two additional researchers, a team of observers, and an auditor.

Case

The case for this study was defined as a graduate multicultural counseling course at a public, Mid-Atlantic university and was CACREP accredited. The class was held in the Spring semester and was composed of 25 graduate counseling students. The case was selected because the primary investigator had prolonged engagement with the instructor of the course as well as the trainees.

Participants

Trainees. There were a total of 22 students in the study. Five students from the case were purposefully selected who self-identified as being members of a minority group, they included 4 females, 1 male, 4 Black/African American, 2 other ethnic/Culture, 2 identified as being gay, lesbian, bi-sexual, transgendered or transsexual (GLBTT), their average age was 25. Twelve students from the class were purposefully selected who self-identified as being members of a majority group, they included 8 females, 4 males, 10 White/Caucasian, 1 Black/African American, 2 other ethnic/culture, 2 identified as being GLBTT and their average age was 27. Five internship students were purposefully selected who were at the end of their program of study – and had completed most of their course work with the exception of their internship. There were 4 females, 1 male, 4 White/Caucasian, 1 Black/African American in this group and their average age was 28.

Faculty. Three faculty members were purposefully selected who had taught the Master's level Social and Cultural Diversity course and included: 1 female, 2 male, all identified as

White/Caucasian, and their average age was 48.

Data Collection and Procedure

This study used the following data collection methods: focus groups, interviews, observations field notes, and document reviews. Each data set was coded individually and reviewed by the research team prior to completing a final codebook for all data sets.

Focus groups. Four focus groups were used to gain insight into participants' experiences, meaning making, opinions, perceptions, insights and beliefs. To facilitate participants' need to feel comfortable with each other (Gibbs, 1997), they were assigned to homogenous groups based on their self-identified minority or majority status. Each focus group lasted 90 minutes. Students were sorted into groups based on their minority or majority self-report and their availability, this resulted in the following four focus groups: one group of five students who made up the self-identified minority groups, one group of five students who made up the self-identified majority group, one group of seven students who made up the balance of the self-identified majority group, and one group of five students consisting of students enrolled in their internship. Sample questions included: Tell me about your experiences in the multicultural counseling course. What did (do) you expect from the multicultural counseling course? To what degree did (does) the multicultural counseling course address CACREP Standards? What is unique about the multicultural counseling course?

Faculty interviews. Semi-structured interviews were conducted with three faculty members. Each interview lasted no longer than 60 minutes. Interviews were conducted with faculty members to triangulate the experiences of trainees in the case. Sample questions included: Tell me about your experience teaching multicultural counseling courses. How do you think students change in a course that you are teaching? What, if anything, surprised you about

the course? What are the challenges in teaching a multicultural counseling course? Describe what multicultural counseling competency means to you.

Observations. Two observations were conducted of the classroom. There was a four week span between the two observations. The focus and purpose of these observations was to record the setting where the course took place. The two observations lasted for the duration of the class, approximately 170 minutes.

Documents. Seven randomly selected students were chosen from the class of 25 students and six of their weekly commentaries were reviewed for data analysis. In addition, documents including the course syllabus, the University course catalogue, ACA Code of Ethics, and CACREP 2001 and 2009 Standards were reviewed and used as contextual foundations for the study.

Data Analysis

The process was set up so that each data set was constantly and rigorously compared to all of the other data sets in a continuous process defined as horizontalization. The process of analysis followed a step-wise procedure, working through each data set independently. The study followed an emergent design which was open to changes and adjustments.

Coding. The content of each focus group and each interview was recorded, transcribed, checked for accuracy and then coded by the research team. Consensus was reached for each coded data, including the final cumulative codebook. An auditor reviewed the code book process for accuracy.

Results

Five final themes emerged from the data and serve as exemplars that typified the lived experiences of participants' learning. These were: salience of the tripartite model, significance

of in vivo experiencing, complexities of competency, uniqueness of the course, and the impact of CACREP standards.

The Salience of Sue et al. (1992) Tripartite Model

Data revealed that the learning experience was infused with the three tripartite components: knowledge, beliefs/attitudes/awareness, and skills. Knowledge building appeared most prominent, followed by awareness – awareness of self and awareness of others. The practice of skills building was less prominently present in the course “[The] course doesn’t do enough for skills.” Faculty indicated they intentionally infused their teaching with the Sue et al. tripartite model, “I can’t think of a time that I did not incorporate those three aspects,” however, they had a difficult time managing a balance between them “I have not balanced the awareness, knowledge, and skills work in class.” In general, the tripartite components were viewed as creating a starting place in the acquisition of student’s competency “To me it’s kind of, even, just putting something into a template into your brain that lets your refer to it.”

Knowledge. Participants’ comments regarding their acquisition of knowledge included “I’m not even sure that I realized that group of people existed,” and “It was the first time I could really grasp the concepts.” Students gained knowledge and from their peers insight. Knowledge was also experienced as a starting point, not worth much unless combined with awareness and skills: “Just because I have heard it and absorbed it doesn’t mean I am going to practice it.”

Awareness. Beliefs and attitudes refer to the mindset of the counselor and include: the counselor’s thoughts, beliefs, biases, awareness, generalizations, and stereotypes regarding their culturally different clients. Culturally competent counselors can recognize ways that their biases, prejudices and stereotypes can affect the establishment of a trusting multicultural counseling relationship. The complexities of addressing attitudes and beliefs were evident in this study.

Emotions were high for both the student and instructor, “I did find it unsettling to have my assumptions challenged.” The experience of awareness was not limited to self-awareness, it included new awareness of others’ worldview - different than themselves, which many students referred to as increased empathy: “I need to have an awakening about the other person: if I don’t understand you how can I help you?”

Skills. These are the specific tools, interventions and techniques that are necessary to work with culturally diverse clients, “This class is helping me be more of risk taker and ask those questions”; “It lends you a forum to know how to broach.” There were few skill building opportunities in the course, most resulted from showing videos of mock counseling sessions moderated by the instructor, “I am not getting skills here – exactly – I am getting knowledge – and I think there has to be much more hands on application.” Faculty acknowledged that the “course doesn’t do enough for skills.”

The Significance of an In Vivo Experience to Learning

Students and faculty reported on the significance of having in vivo – ‘here and now’ experiences in their learning. This study revealed that experiential exercises such as immersion projects were only one part of this in vivo experiencing. Most students identified the in classroom ‘here and now’ experiencing (class discussions, group dialogue, and the presence of discussants) as the most valuable component of this theme, “I have appreciated the opportunity each week to open up a bit and to hear others do the same.” The in vivo experiencing was at times described as conflicted, uncomfortable and challenging, “You get all rattled up and emotional, that’s when you know they are really getting something out of it,” while at the same time, as essential to the learning, “We are going to be counselors and we have to deal with the elephant in the room or else it’s never going to get out of the room.” It was provoked by the

instructors and demanded by students, “I get a chance to be really confrontive”; and “How often in life do you get to sit down with people who are of different cultures and experiences, and say things that, you know, that are heated topics?”

Experiential exercises were viewed as one-time events where a student was immersed into a culture different than their own and included, for example, students going to a gay bar or attending a Church service different than their own. They were viewed as isolated exercises that helped a student overcome their feelings of discomfort and provided some new knowledge and awareness through the limited exposure. Students differentiated this with the in vivo experiencing in the classroom which they viewed as having much more of an impact on their experience of the topic and their learning, “I have learned the most from small groups, it’s like one on one,” and, “You are forced to confront some of the more difficult material.”

Students in ‘here and now’ dialogue and discussion described the process as interactive and as a cycle of learning rather than a reaction or a moment in time experience: “The opportunity to make your case and to respond from what comes from that.” They felt the cycle dialogue followed a pattern: they were able to address their inner feelings on a cultural topic such as White privilege – verbally expressing their thoughts and feelings, and then hearing responses from others in the discussion, reacting and responding, followed by accommodating new learning and insight from the exchange, “They have time to give an example – so now I really understand,” and, “Lets talk about that for a second.” Students expressed that they wanted their thoughts and feelings challenged, they wanted to be questioned, they wanted to express deep seeded feelings, they wanted to hear themselves say things they feared saying anywhere else, they wanted to receive feedback, and they wanted to accommodate new learning, “Experiencing with others in class – helps me learn what biases or prejudices I have and how I need to kind of

change what I do in order to better serve my clients.” This process was demanded by students, “This is why it is important for me to talk in class, I need personalization,” and when not given or cut short, students felt frustrated and stated that their learning was incomplete: “I don’t want it watered down, I want us to have the opportunity to have the dialogue.” The in vivo experience was described as “I want to...come to class, and say what is my honest thought and feeling... this has been my experience, this is where I am, now, give me some feedback.”

Students described their in vivo interactions with discussants as: “They are there live, right there in-front of me – you know, that was very awesome,” other fellow students stated that in small groups or in the main classroom when hot button issues were raised their emotions were present, which added a significant dimension to their learning: “And it became very real, sitting in-front of me saying ‘Well, this is what my experience is’.” They felt they could and wanted to voice their opinions – right or wrong, and get live responses from others “You confront each other.”

The Complexities of Defining Competency

This study uncovered two important complexities of the domain of competency. One was the difficulty in defining the concept and therefore measuring it. The second was a debate over whether there was just one way to be a multicultural competent counselor.

In this study students and faculty defined competency in a variety of ways. In true constructivist fashion, participants in the study had their own meaning making of competence and covered a wide range – from the simple “being able to ask questions” and “trying not to make assumptions or judgments about people,” to the complex “being aware of my own limitations” and “to remain humble, remain teachable, and to care enough about another human being.” Competence was also described as being developmental: “it is a life long commitment,”

and a process “lifestyle” rather than a point in time consistent with previous literature (Hays, 2008), “You don’t either have it or not.”

Students in this study appeared on two sides of a debate regarding the concept of just one way to be multiculturally competent. On one side of the debate were students who felt a competent multicultural counselor was “being very open, liberal, accepting [as] the only way to be.” This ‘right way to be’ included a counselor who maintained a mix of knowledge, and awareness, with basic core counseling skills.

I think there is a right way, I do think there is a right way, I think in order to be a multiculturally competent counselor you do need – I don’t mean that, because people [counselors] have different religious views or this or that – I don’t mean people [counselors] are going to have to conform into this liberal blob that just says anything goes – I mean people [counselors] are going to have their own value systems – but I do think that to be more inclusive is the right way if you’re going to be a counselor who can relate to any client that walks in the door.

On the other hand, there were those who viewed the ‘right way to be’ differently. Challenging the above argument, these students felt counselors may well be able to have biases, even potential racist thoughts, but still be able to ‘bracket’ these thoughts and feelings and be effective counselors, “I want to go about my profession in helping others but I don’t think it is my job to say everyone [counselors] need to be for or against gay marriage – I don’t see that as my role.” In addition, some participants’ experiences of the course left them with the impression they needed to be changed, “We are told there is one way to think because we are given a model of how we should fit into it – you’ve got to move here or here or here.

Nevertheless, most students felt they received “stepping stones” – their first steps from the course toward their lifelong journey to competency, “I’ll never know everything there is to know about [culture],” and “I feel more competent than when I was coming in, but not where I should be.”

What Makes a Multicultural Course Unique?

Students and faculty in this study reported struggles that were viewed as unique to this course. Difficulties included the needs to be comfortable and safe, class size, stigma of the topic: “I think we are taught by society to stay away from these topics because of [political correctness] but in staying away from them we are allowed to stay uninformed,” and the struggle to manage the emotional component of the topic, “Sometimes I feel like I am being punished or should feel guilty for being a member of the dominant group,” “I felt defensive,” and “I did get somewhat irritated while reading the section on privilege – I did not want to be and experienced some guilt.”

Participants in this study regarded the requirement of only one course on the topic as too limiting. Many felt that one course allowed insufficient time to learn and the topic should be infused into more courses, “It should be embedded throughout the curriculum.” Students reported that learning the content of this course in one 16 week period was not sufficient to acquire sufficient competence: “It is too much to cram into 16 weeks.” Students felt the reason the class was so large was because it was the only course available of its kind in the program. Most felt the large class size hindered their learning and experiencing, “You say one thing and it could be taken wrong or out of context – you don’t have the time to back it up.” The participants in this study stated the struggle was in balancing safety and anxiety – not overdoing one at the risk of eliminating the other: “Sometimes, when things would come up the professor would have

to shut it down and say: ‘Lets move on’ – several of us were going ‘No, no, no, wait a minute we are talking” and “So that environment that is so protective of our safety and caution and lack of risk, inhibits genuineness.”

The Impact of CACREP Standards

The course in this case study followed CACREP standards and how it did so was viewed differently by students and faculty. Students felt CACREP standards were to blame for the lack of skills building at the expense of focusing on voluminous reading assignments, knowledge building, and “CACREP is the reason we are all still doing memorization.” Faculty stated that they viewed CACREP standards as a guide: “It creates a broader course if you follow their standards.”

Discussion

This study focused on three internal components: Sue et al. (1992) tripartite model, learning and teaching styles, and classroom dynamics. This study confirmed the tripartite model consistently paralleled the learning expectations of students and faculty. Additionally, an in vivo component to the learning appeared to be a preferred method of learning in this course. And, the study looked at the inherent class room dynamics and difficulties of this unique course, revealing both the existence and demanding of emotional interactions and the addressing of difficult hot button topics by students and faculty in a limited time frame.

External components addressed by this study and impacting the experiences of students and faculty included CACREP standards and perceptions of competency. CACREP standards played an important ‘behind the scenes’ role – requiring the course content in the program. This study revealed that students and faculty perceived competence in a variety of ways,

encompassing a complex balance of knowledge, awareness and skills. Competence was viewed as lifelong, a commitment, an on-going process, and a lifestyle.

This research showed that the 'here and now', in vivo experiencing of conflict, challenge, difference, racism, ethnocentrism, privilege and the like in the classroom, was not only beneficial to expand students learning, but was craved by students. In vivo immediacy in the form of 'here and now' dialogue allowed for deeper insight into trainees' own beliefs; awareness of other's reactions to their beliefs; and learning of how to effectively negotiate the learning process of challenging and being challenged by others. All this led to an opportunity for students to try on new thoughts and behaviors in the safety of the learning environment.

Implications for Counselor Educators

Multicultural course content is fraught with emotion and hot button issues. It challenges both faculty and students to get out of their comfort zones and try on something new. It is not served well by didactic lecture and is not predisposed to memorization. A finding in this study is a recognition that this course is overwhelming in its volume and task which supports a teaching model that allows sufficient time to cover the material and provide movement of students, through awareness, knowledge and skill building over a longer span than a single semester course.

The significant discovery for counselor educators is the importance students attached to having an in vivo, 'here and now' experience. Time and again it was at the core of what students wanted as an experience in the course, and was regarded as one of the most significant influences on their learning experience. Many times faculty may inadvertently shift away from the in vivo experiencing of students, not recognizing its value. This study serves as a reminder of the learning opportunity offered by the in vivo experience. Students almost unanimously viewed

this course as different than any of their other counseling courses, and felt if they could not have the in vivo experience in this course there was no where else to have it. Many students expressed an interest in adding a focus group component to the course to facilitate a moderated discussion of important multicultural topics.

Participants' discussions on competence and perceptions of their competency also have significant implications for counselor educators. Agreeing on a singular definition for competence was elusive to students and faculty. Students struggled with the concept of being one way, a 'right way,' to be an effective counselor. These are important implications for counselor educators as the profession struggles through the process of defining an appropriate competency scale. If in fact competency is to be viewed as a lifelong process that requires ongoing in vivo learning, knowledge building, awareness training, and skills building, education programs might be encouraged to shift more rapidly towards an infusion training model.

Implications for Research

Further research on the value of the model and how each of its components impacts multicultural counseling competence, including research on the impact of in vivo experiencing on the learners in a multicultural class, would provide a valuable follow-on to this study. Future research may consider evaluating the differences in perceived competence and learning for those who participated in in vivo experience in the class compared with those who did not.

Research that considers the expansion of the single scale competency measure paradigm toward a measure philosophy that assesses a lifelong commitment to competence – a developmental perspective, would be useful. Future research may look at the concept of 'the right way to be' as a multicultural counselor and steps towards resolving the tension students struggled with in this study.

Limitations

This study used a large sample, total of 22 students and three faculty, and the student population used as informants was diverse. The study entailed prolonged engagement.

Limitations of the study may have resulted from the vast volume of data generated and its synthesis process. The methods used were rigorous, nevertheless, in the sometimes creative process of data analysis and synthesis some data, codes and themes may have been left out, ignored, not identified or avoided – without intention.

The findings for this study were not intended to be generalizable, the goal was discovery. Nevertheless, using a singled bounded case study may have limited the scope of experiences. Faculty informants were limited in number and diversity, all were Caucasian and although their input was rich, it was lacking the voice of faculty of color. As well, the time for this study was one semester which may have limited the view of an evolution of experiences of students throughout their program of study.

Finally, as with all qualitative studies, research bias and pre-judgments on behalf of the primary researcher and the research team could have influenced the study. As discussed above, every effort was made to bracket the primary researcher's bias, along with those of the research team members. This process was ongoing throughout the study and journaling and open discussions are part of the data collection record.

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Appendix A
Informed Consent

Research Participants' Informed Consent

The purpose of this form are to give you information that may affect your decision whether to choose to participate or to decline participation in this research and to document the voluntary consent of those who are agreeing to participate. There is no foreseeable risk associated with this project. You may keep a copy of this form for your records.

The purpose of this research is to explore and describe the experiences of graduate students and diversity core area instructors in a multicultural course. The work intends to highlight the extent to which multicultural competency and CACREP standards are reflected in course work and how this course work and instruction affects students' perception of their multicultural competence.

By checking "Agree to Participate" below and signing this form you understand that you will be participating in a Focus Group or two Interviews as part of the study and your participation is strictly voluntary. You may stop at any time and you may conclude at the end of the process that you decline to participate. Either request will be honored.

Your signature will also serve as agreement to allow the Focus Group/Interview to be audio taped for accuracy. Audio tapes will be stored in a confidential manner prior to transcription and all audio tapes will be destroyed following transcription. There will be no identifiable information regarding you in the Focus Group/Interview transcription or in the final research document. All information obtained will remain confidential unless disclosure is required by law. The results of the study may be used in reports, presentations, and publication.

Please sign below and check your participation preference, confirming you understand and agree to what has been presented to you as conditions for participation. If you have any further questions, need further information or have to contact the primary investigator for any reason, please do so by emailing nquinlan@odu.edu.

The primary investigator for this study is Nial P. Quinlan, Ms.Ed., a doctoral candidate in the Department of Educational Leadership and Counseling in the College of Education at Old Dominion University, Norfolk, Virginia. The primary researcher will be assisted by a team of 3 researchers, fellow doctoral students in the same program, who will be trained to assist in moderating the Focus Groups, assist in data collection and data analysis.

Thank you again for considering participation.

Interviewee _____

Agree to Participate _____

Date _____

Decline Participation _____

Primary Investigator _____

Date _____

Appendix B**Participant Demographic Sheet**

Research Participants' Demographic Worksheet

Name _____ Email _____

Gender _____ Age _____ ID#: _____

Minority Status *Do you self-identify as being a part of any or these groups (Please indicated as many as applicable):*

- _____ Black/African-American
- _____ Hispanic/Latin American
- _____ Caribbean/West Indian
- _____ American Indian
- _____ Asian American/Pacific Islander
- _____ Other Ethnic/Culture Group besides White/Caucasian including Bi or Multiracial
- _____ Recent Immigrant/Undocumented Immigrant
- _____ International Student
- _____ Student with a disability
- _____ Gay, Lesbian, Bi-Sexual, Transgendered or Transsexual
- _____ Low Socioeconomic status
- _____ Non-Christian (Jewish, Muslim, Buddhist, Atheist, Agnostic, Pagan, et al.)
- _____ Physical deformity, please specify _____
- _____ Other, please specify _____

Majority Status *Do you self-identify as being part of any of these groups (Please indicate as many as applicable):*

- _____ White/Caucasian
- _____ Middle Socioeconomic status
- _____ Heterosexual
- _____ Christian (Catholic, Baptist, Protestant, Mormon, Lutheran, et al.)

Counseling Track

- _____ School Counseling
- _____ College Counseling
- _____ Academic Advising Counseling
- _____ Mental Health/Community Agency Counseling
- _____ Other Counseling, please specify _____

I Self-Identify As A _____ Minority _____ Majority

Experience working with clients in the field of counseling _____ Have worked
 _____ Have never worked _____ Working now

Are you interested in participating in this study _____ Yes _____ No _____ Maybe

Appendix C

Interview Protocol and Questions

Interview Protocol

Welcome to this opportunity to a part of this interview. Thank you in advance for your decision to participate in this study.

This interview is designed to allow for a guided discussion regarding your experiences and perceptions of your teaching multicultural counseling competence in your multicultural counseling course. The interview you are participating in will last no longer than 60 minutes. There will be two interviews following the same format. One will be conducted early in Spring 2009 and one late in Spring 2009.

The purpose of this research is to explore and describe the experiences of graduate students and diversity core area instructors in a multicultural course. The work intends to highlight the extent to which multicultural competency and CACREP standards are reflected in course work and how this course work and instruction affects students' perception of their multicultural competence.

The interview will be conducted by the primary researcher of the study. You will be receiving a gift card at the end of the second interview, in the amount of \$X as compensation for participating in this study.

CACREP 2001 Standards regarding multicultural counseling competence domains of knowledge, skills and awareness will be provided to the interviewee as topics of discussion. In addition, there is a list of questions that will be used in the interview which will serve as a discussion guide. Interviewees will be encouraged to ask questions and to add their input as they feel necessary on the topics of discussion. The CACREP Standards Sections and discussion questions are below.

Please feel free to express your opinions, feelings and thoughts regarding your experiences with the assurance that your comments will not be identified as coming from you and program status will in now way be affected by what you say or by your participation in this study. Your confidentiality is of utmost concern and every effort will be made to manage confidentiality. To ensure accuracy the interviews will be audio-taped and then transcribed. The audio-tapes will be kept in a secure place until transcribed, and once transcribed the audio tapes will be destroyed. Again, no identifiable information will be collected regarding who is speaking on the audio-tapes and transcriptions.

2001 CACREP Standards Discussion Items:

Section II PROGRAM OBJECTIVES AND CURRICULUM

K.2 Social Cultural Diversity. Studies that provide an understanding of the cultural context of relationships, issues and trends in a multicultural and diverse society related to such factors as culture, ethnicity, nationality, age, gender, sexual orientation, mental and physical characteristics, education, family values, religious and spiritual values, socioeconomic status and unique characteristics of individuals, couples, families, ethnic groups, and communities including all of the following: (a) multicultural and pluralistic trends, including characteristics and concerns between and within diverse groups nationally and internationally; (b) attitudes,

beliefs, understandings, and acculturative experiences, including specific experiential learning activities; (c) individual, couple, family, group, and community strategies for working with diverse populations and ethnic groups; (d) counselors' roles in social justice, advocacy and conflict resolution, cultural self-awareness, the nature of biases, prejudices, processes of intentional and unintentional oppression and discrimination, and other culturally supported behaviors that are detrimental to the growth of the human spirit, mind, or body; and (e) theories of multicultural counseling, theories of identity development, and multicultural competencies.

K.4. Career Development. (d) interrelationships among and between work, family, and other life roles and factors including the role of diversity and gender in career development.

K.5 Helping Relationships. (a) counselor and consultant characteristics and behaviors that influence helping processes including age, gender, and ethnic difference, verbal and nonverbal behaviors and personal characteristics, orientations, and skills.

K.7. Assessment. (f) age, gender, sexual orientation, ethnicity, language, disability, other factors, related to assessment and evaluation of individuals, groups, and specific populations.

Section III CLINICAL INSTRUCTIONS

K. Clinical experiences (practicum and internship) should provide opportunities for students to counsel clients who represent ethnic and demographic diversity of their community.

Section IV. FACULTY AND STAFF

G. The counselor education academic unit has made systematic and long term efforts to attract and retain faculty from different ethnic, racial, gender, and personal backgrounds representative of the diversity among people in society.

Section V. ORGANIZATION AND ADMINISTRATION

H. A written policy has been developed to recruit students to represent a multicultural and diverse society has been developed and is implemented by program faculty.

Potential Discussion Questions:

Tell me about your experience teaching multicultural counseling courses.

Emotional reactions.

Thoughts.

How do you teach your course?

What, if anything, has changed over time in the way you teach your course?

Describe how, if at all, the multicultural counseling course is different from other CACREP core courses.

What, if anything, surprised you about the course?

What are the challenges in teaching a multicultural counseling course?

Describe what multicultural counseling competency means to you.

Benefits.

Obstacles.

What are some of the most important multicultural counseling skills that you teach?

How do you teach them?

How do you think students change in a course that you are teaching?

What, if any, are multicultural counseling competencies you do not teach in your multicultural counseling course?

Why do you choose not to teach them?

How, if at all, should the multicultural counseling course be changed?

Tell me about the CACREP standards in relation to the multicultural counseling course.

How, if at all, do the CACREP standards influence how you teach the multicultural counseling course?

What is (are) your reactions to the changes in CACREP standards from 2001 to 2009?

Is there anything you would like to add about the multicultural counseling course teaching experience?

Appendix D

Focus Group Protocol and Questions

Focus Group Protocol

Welcome to this opportunity to a part of this Focus Group. Thank you in advance for your decision to participate in this study.

This Focus Group is designed to allow for a guided discussion regarding your experiences and perceptions of your learning multicultural counseling competence in your multicultural counseling course. The focus group you are participating in will last no longer than 90 minutes. Each Focus Group participant will be receiving a gift card at the end of the session, in the amount of \$X as compensation for participating in this study.

The purpose of this research is to explore and describe the experiences of graduate students and diversity core area instructors in a multicultural course. The work intends to highlight the extent to which multicultural competency and CACREP standards are reflected in course work and how this course work and instruction affects students' perception of their multicultural competence.

The Focus Group will be moderated by a member of the study's research team who has been trained to moderate the group. The primary researcher will be observing the Focus Group and taking notes of interactions, and other non-verbal behaviors that may be deemed important and provide additional insight into what is being said.

CACREP 2001 Standards regarding multicultural counseling competence domains of knowledge, skills and awareness will be provided to the group as topics of discussion. In addition, there is a list of questions that will be used by the moderators and will serve as a discussion guide. Feel free to ask questions and to add your input as you feel necessary on the topics of discussion. The CACREP Standards Sections and discussion questions are below.

Please feel free to express your opinions, feelings and thoughts regarding your experiences with the assurance that your comments will not be identified as coming from you and your grade or program status will in now way be affected by what you say or by your participation in this study. Confidentiality cannot be guaranteed in a Focus Group as what is talked about outside the group cannot be controlled. However, every effort will be made to inform members of the importance of confidentiality and to respect a norm not to divulge identifiable content outside the Focus Group session. To ensure accuracy the Focus Group dialogue will be audio-taped and then transcribed. The audio-tapes will be kept in a secure place until transcribed, and once transcribed the audio tapes will be destroyed. Again, no identifiable information will be collected regarding who or whom is speaking on the audio-tapes and transcriptions.

An effort has been made to match the Focus Group members heterogeneously based on self-identified minority/majority status. This was done to encourage safety and trust, allowing for more open and honest dialogue.

2001 CACREP Standards Discussion Items

Section II PROGRAM OBJECTIVES AND CURRICULUM

K.2 Social Cultural Diversity. Studies that provide an understanding of the cultural context of relationships, issues and trends in a multicultural and diverse society related to such factors as culture, ethnicity, nationality, age, gender, sexual orientation, mental and physical characteristics, education, family values, religious and spiritual values, socioeconomic status and unique characteristics of individuals, couples, families, ethnic groups, and communities including all of the following: (a) multicultural and pluralistic trends, including characteristics and concerns between and within diverse groups nationally and internationally; (b) attitudes, beliefs, understandings, and acculturative experiences, including specific experiential learning activities; (c) individual, couple, family, group, and community strategies for working with diverse populations and ethnic groups; (d) counselors' roles in social justice, advocacy and conflict resolution, cultural self-awareness, the nature of biases, prejudices, processes of intentional and unintentional oppression and discrimination, and other culturally supported behaviors that are detrimental to the growth of the human spirit, mind, or body; and (e) theories of multicultural counseling, theories of identity development, and multicultural competencies.

K.4. Career Development. (d) interrelationships among and between work, family, and other life roles and factors including the role of diversity and gender in career development.

K.5 Helping Relationships. (a) counselor and consultant characteristics and behaviors that influence helping processes including age, gender, and ethnic difference, verbal and nonverbal behaviors and personal characteristics, orientations, and skills.

K.7. Assessment. (f) age, gender, sexual orientation, ethnicity, language, disability, other factors, related to assessment and evaluation of individuals, groups, and specific populations.

Section III CLINICAL INSTRUCTIONS

K. Clinical experiences (practicum and internship) should provide opportunities for students to counsel clients who represent ethnic and demographic diversity of their community.

Section IV. FACULTY AND STAFF

G. The counselor education academic unit has made systematic and long Term efforts to attract and retain faculty from different ethnic, racial, gender, and personal backgrounds representative of the diversity among people in society.

Section V. ORGANIZATION AND ADMINISTRATION

H. A written policy has been developed to recruit students to represent a multicultural and diverse society has been developed and is implemented by program faculty.

Potential Discussion Questions

Tell me about your experiences in the multicultural counseling course.

What did (do) you expect from the multicultural counseling course?

To what degree did (does) the multicultural counseling course address CACREP Standards?

 In what ways?

 Which Standards took precedence?

 Which Standards were ignored?

What if anything, (was) is missing from the course?

 How might the course be changed?

What in the course, if anything, had the most influence on you and why?

What surprised you about the course?

Describe what multicultural counseling competence means to you.

How does multicultural counseling competence relate to the CACREP standards if at all?

What is unique about the multicultural counseling course?

What, if any, were the challenges of the course?

What are some of the most important multicultural counseling skills you learned as a result of the course?

 How did you specifically learn them?

Is there anything else you would like to add?

Appendix E
Course Syllabus

SYLLABUS

Counseling 655: Social and Cultural Issues in Counseling and Education

Instructor:

Office Location:

Office Hours: Office hours vary; generally available before and after class time; appointments for other times recommended.

Materials

NATURE OF THE COURSE

Catalog Course Description: “This course is designed to familiarize prospective helping professionals with the environmental, personal, socioeconomic, and psychological characteristics of special (sic) client (culturally different) groups and to help them understand the unique counseling concerns related to varying racial and cultural groups.”

Purpose: The Social and Cultural Issues in Counseling and Education course is an invitation for students to become multiculturally competent professionals. Three dimensions of multicultural competence infuse the course: (1) awareness of one’s own cultures, (2) knowledge of others’ cultures, and (3) skills in counseling or educating diverse clients.

Six major “social identities” are highlighted in the course, in this order: ethnicity, race, class, gender, sexual orientation, and religion/spirituality. Disability may also be discussed.

Course Competencies. All of the “Multicultural Counseling Competencies” of the American Counseling Association comprise the learning objectives of the course.

Attendance. Attendance is required. One point deducted for each absence, and .5 deducted for half of class missed, regardless of reason. This not meant to be punitive. Rationale: The learning that inevitably occurs, or is missed, due to being at class sessions.

Whenever a student must miss class, she or he should make arrangements with another student to be informed about class proceedings and assignments, using the class contact list to reach a fellow student.

Any student who must miss a class should also leave a message with the instructor via e-mail or phone before class.

SUMMARY OF CLASS-BY-CLASS ASSIGNMENTS

Jan 15: Introductions; Completing Inventory (DIT); Introductory Cultural Self-Awareness; Review of Course Expectations

Jan 22: Foundational Concepts; Choosing a Workshop Topic.

Assignments due today:

- Review the syllabus carefully and come in with questions.
- Complete the DIT if it is not completed in class.
- Find one example of why culture matters – By noting a news story, magazine article, TV item, movie, etc. that illustrates the power of culture (ethnicity, race, social class, gender, sexual orientation, religion) in individuals' lives and/or in society. Make note of it in Part C of your commentary. Bring it in if it is portable.
- Read and study:
 - o Preface, pages x-xiii
 - o Chapter 1, all. Note: Skip activities unless assigned (See below).
- Complete the *BC11*. (The blank BC11 is posted in Blackboard under Assignments. Download it, complete it electronically, giving it careful thought, upload it to Assignments, and bring a paper copy to class. You only need share what you wish with the class. Not graded and confidential.
- Do, submit as Part C of your Commentary, and bring a print copy of your responses in to class (So that you can be refreshed). You do not have to share this information with the class, however.):
 - o Activity 1.2, pp. 12-13, if it is not done in class (*Introductory Cultural Self-Awareness*),
 - o Activity 1.3, p.15 (*Encounters with Cultural Diversity*), and
 - o Activity 1.4, p. 17 (*Attitudes toward Difference*).
- Submit Commentary 1 by sending the three parts to Assignments by noon on the day of the next class. (Reminder: (A) Comments on previous class session and/or learning so far, (B) Comments on what struck you from each reading, and (C) Brief written responses to any activity assigned.

Jan 29: Ethnicity

Assignments due today:

- Read Chapter 3, Ethnicity (all)
- Do one reading of your choosing on your ethnicity – e.g., a chapter from the book *Ethnicity and Family Therapy* (books on reserve in the library) or from the posted readings under Course Documents -> Ethnicity. Browse and find one that matches you in some way and then do Activity 3.2 (See next.). A few of the chapters from *Ethnicity and Family Therapy* are posted in Blackboard under Ethnicity.
- Do Activities 3.2, pp. 88-89 (*Ethnic Self-Awareness*) and 3.3 (*Characteristics of Bicultural Competence*).
- Submit Commentary 2.

Feb 5: Social Inequality and Social Justice

Assignments due today:

- Read Chapter 2 (Social Inequality and Social Justice).
- From Chapter 2, do Activities 2-2 (Examples of Social Stratification), 2-3 (Consequences of Oppression for Selected Nondominant Groups) (NOTE: Just make a comment on what strikes you in the exercise in your commentary), 2-6 (Privilege Inventory) (Again, comment merely on what struck you as you did the exercise), 2-7 (Privilege Awareness Activity), 2-8 (Stages of Oppressive to Non-Oppressive Thinking).
- Submit Commentary 3.

Feb 12: Specific Pan Ethnic Groups: European Americans and Latino/Latina Americans.**Assignments due today:**

- Read Chapters 8 and 10.
- Do Activities 10.1 (Preconceptions about Latinos/Latinas), 10.2 (Stereotypes of Latinos/Latinas)
- Designated groups do Special Topic Workshops on European Americans and Latino/a Americans (with video). Use the video if available and exercises 10.1 and 10.2 in the presentation. See instructor for possible guest discussants (e.g., Dr. Ed Gomez, Frank Scaringello). The instructor will facilitate viewing the video.
- Submit Commentary 4.

Feb 19: No class. Instructor presenting in New York at the Winter Roundtable on Multicultural Counseling, Columbia University.

- DO: Meet and work on your presentations this week.

Feb 26: Specific Pan Ethnic Groups: African Americans and East and Southeast Asian Americans**Assignments due today:**

- Read Chapters 5 and 6.
- Do Activity 5-1 ("Do You Have Racial Issues with African Americans?") [Just comment in the Commentary] on your overall response to doing the activity).
- Do Box 6.1, p. 190.
- Submit Commentary 5.
- Designated groups do Special Topic Workshops on African Americans (with video) and East and Southeast Asian Americans (with video). The instructor will facilitate viewing the videos. See instructor for possible guest discussants (e.g., Sheri Bailey, Dr. Gwen Lee-Thomas, Dr. Gail Taylor, Dr. Linda Horsey, / Dr. Lea Lee, Dr. Frank Kuo, Dr. Yukio Fujikura).

Mar 5: Race, Social Class**Assignments due today:**

- Study Chapters 4 and 12
- Do Activities 4-4 (*Racial Identity Development for People of Color*), and 4-5 (*White Racial Identity Development*).
- Do Activity 12-1 (*Identifying your social class of origin*).
- Designated group does Special Topic Workshop on Social Class. (Note: Invite Katie Moore, PhD student, as guest presenter/discussant?)
- Submit Commentary 6.

Mar 19: NO CLASS OR GUEST FACILITATOR. Instructor presenting at American Counseling Association national convention, Charlotte, North Carolina.

Mar 26: Sexual Orientation

Assignments due today:

- Read Ch 14.
- Do Activities 14-1 (*Self-Assessment; Do NOT report your responses in the commentary; Just report your honest response to doing the activity.*), Activity 14-2 (*Examining Messages Learned About Sexual Orientation*), Activity 14-3 (*Becoming Aware of Heterosexual Privilege*)
- Designated group does Special Topic Workshop on Sexual Orientation (with video). See instructor for suggested guest discussants. Instructor will facilitate video.

Submit Commentary 7.

Apr 2: Gender

Assignments due today:

- Read Ch 13.
- Do Activities 13-2 (*Communication without Identifiers*), 13-4 (*Checking in on Socialization*), 13-5 (questions 5-16 ONLY).
- Designated group does Special Topic Workshop on Gender.
- Submit Commentary 8.

Apr 9: Religion and Spirituality

Assignments due today:

- Study Ch 15.
- Do Activity 15-1 (*Assessing One's Own Spirituality and Religion*).
- Go to <http://www.selectsmart.com/RELIGION/>. Complete this inventory and bring results to class and comment on it in Part B of your commentary. It can also be linked through Course Documents on Blackboard.
- Designated group does Special Topic Workshop on Religion and Spirituality. Reminder: You should use any or all of the above two exercises as a basis for the workshop.
- Submit Commentary 9.

Apr 16: The Practice of Culturally Alert Counseling

Assignments due today:

- Read Ch 16, all.
 - o Do Activities 16.1 (just make a comment on doing it in Part B), 16.2, and 16.6.
- Submit Commentary 10.

Apr 23: The Practice of Culturally Alert Counseling, Pt. 2; Sharing Cultural Immersion Experiences and Impacts

Assignments due today: Cultural Immersion Report due.

Apr 30: Final exam.

Assignments:

1. Complete the *BCI2*. (The blank *BCI2* is posted in Blackboard under Assignments. Download it, complete it electronically, giving it careful thought, and upload it to Assignments.) Not graded and confidential.
2. Final comprehensive exam. Multiple choice.
3. Hand in completed Attendance Self-Report (See the form at the end of this syllabus. Bring it to the exam, completed.)

Assignments, Expectations, and Grading

This is a graded course. The following are the expectations and the percentage of the grade each represents:

1. **Commentaries: Regular commentaries** (N = 10 at 3 points each. Total: 30%)

The commentary consists of a regular entry of a sentence or two on each of the following, submitted to the *Assignments* function in Blackboard (Bb), for the dates indicated:

- (a) your written personal reactions to the class sessions and/or thoughts about your learning so far (i.e., comment on your discoveries, your interests, and your concerns). The commentary is confidential.
- (b) written "nuggets" from the reading, which consist of key ideas, uncertainties, and disagreements from every reading. After or during your reading, pull out a key idea, or speculate on some issue that emerges for you from the reading. A nugget is your chance to actively confront the material, on an emotional or analytical level. **A written comment is expected on every assigned reading (e.g., each chapter)**
- (c) your actual written responses to any other assigned activities (e.g., activities from the text).*

*NOTE: BRING A COPY OF YOUR RESPONSES TO THE ASSIGNED CHAPTER EXERCISES TO CLASS SO THAT WE CAN DISCUSS THEM. YOU DO NOT HAVE TO SHARE ANY INFORMATION THAT YOU DO NOT WISH TO, HOWEVER.

Be self-reflective and honest. The commentary will not be graded for any "correctness." It will be evaluated for your honest and open effort to confront, even struggle with, the material.

2. **Special Topic Workshop: Group workshop/discussion session, with guest discussant(s)** (Time: maximum one hour, including open discussion time at end) (20%)

- [To be rated for interest, content, educational value, and class member involvement; instructor will assign individual grades out of 20].

Directions:

In groups, students will study one specific topic from the following, as assigned in class:

- African American
- European American
- Latino/Hispanic American
- Asian American
- Gender
- Sexual Orientation
- Religion (Either an overview or a focus on particular religions that are common in the U.S.)
- Social Class (Emphasize working and/or poor class.)

You will do the following:

Study and research the chosen group or topic using both the related chapter in the text and at least one other source. Emphasize: (1) key characteristics of members of the group (e.g., qualified generalizations about shared values, history, etc.) (2) education- or counseling-related issues (e.g., mental health, acculturation, oppression), and (3) possible strategies for working with members.

Note: All students in the class will have read the related chapter. As a result, they will be familiar with some of the cultural history and/or characteristics of the group before your workshop. Therefore, while you can choose to address cultural history and/or characteristics of the group through an opening discussion, activity, or review, the majority of time can be spent on mental health, counseling, or other issues affecting this group. Your group can decide on the balance needed. Just know that the class will have beginning familiarity with some basic material on the group. That doesn't mean you can't return to that material in an activity or in a new way. You decide on what you want to do, as all educators must, based on what they think is most important to do in the time allowed in order to achieve learning goals.

Do remember that your workshop is only an introduction to issues and a chance for class members to discuss them. Your hope should be that, with this experience in class, they might remember some ideas and seek out more information when they are at work in the profession.

Each team member should utilize at least one resource in addition to the chapter and contribute it to the project. Those resources can include (1) in-person visits, observation, participation, and interviews with members and activities of this group, (2) journals and books (e.g., a relevant chapter from *Ethnicity and Family Therapy* by McGoldrick, on reserve in the library), (3) popular and documentary-style films on the topic (e.g., see the video collection in the ODU library), (4) autobiography, fiction, and creative non-fiction work that evokes the culture and issues of this group, and (5) manuals on interventions for members of this group.

Possible Structure of the Workshop:

- A. **Opening: Bring out the topic and bring up interest with a beginning activity or question/set of questions for discussion that involves the audience:** e.g., a discussion/processing of some or all of the activities that students have done in the related chapter, a video/film segment that illustrates some of the points, a self-assessment activity, a true-false activity about the group, a story that generates discussion, or a role play or other demonstration of a teaching or counseling session or a program idea which illustrates an issue or issues in working with that cultural group.)
- B. **Middle: An interactive mini-presentation/discussion/sharing** about the group or topic that includes room for discussion and questions from the class. Imagine you are at a conference and you have one hour to introduce a naïve audience to your topic. Here are four possible dimensions you might include:
 - a. [Optional examples] Some important major characteristics of the group (e.g., the group's most salient values, norms, behaviors, and worldview and their potential impact on the educational or counseling process.). Note: The class will have read the related chapter on this topic.
 - b. [Optional examples] The critical historical and current experiences (including social, economic, and political status/power in the United States and experiences of oppression/discrimination/disenfranchisement) that have significantly contributed to your assigned group's identity, values, behaviors, worldview, and overall life experience. In this regard, also discuss their

potential impact on the educational or counseling process. Note: The class will have read some material from the related chapter on this topic.

- c. Professional/mental health issues related to working with this group (e.g., communication styles, career issues, substance use patterns, sexuality values, family configuration, attitudes toward professional help)
- d. Demonstration or discussion of some interventions in your professional interest area (e.g., counseling methods, psychoeducation, programming) that might result in more effective work with members of this group (i.e., interventions).
- C. **Discussion: Required minimum of fifteen minutes of response and discussion time** for the guest discussant and the class members. You can merely begin, with "What struck you?" Or, "What comes up for you?" or "Any comments?" and let the discussion happen. You needn't have answers or be expert. Just let the class talk. Here the discussant(s) and the instructor will assist with the discussion. Required, or points lost.
- D. **Handing in of the outline and any materials and references used** for the workshop to the instructor, as well as to the class (as if you were at a conference and you were giving the audience a handout). These can include such things as powerpoint notes, a workshop outline, discussion questions, key facts to remember, and/or a short abstract of the three topics (information from a, b, c, and/or d above under "B")
- E. **If there is a video available, leave time for the instructor to show it and facilitate a discussion.**

NOTE 1: You can change the order of the above segments, for creative purposes. E.g., If it makes sense to show a video segment or go over student activities from the chapter after other activities in order to illustrate points, do so. DO make sure that there is discussion/response time as part of the video showing/activity sharing.

NOTE 2: You are encouraged to invite guest discussant(s) who represent some aspect of the topic, in consultation with the instructor. The guest does not need to make a presentation, but merely to respond to the workshop and class comments. The instructor will also help in recruiting guest discussants for the topic.

NOTE 3: Reminder: You are encouraged to use the exercises on your topic in the text, whether assigned or not, in the workshop. You can lead a discussion based on those exercises by asking for and discussing student responses, etc.

3. **Cultural Immersion ("Plunge") Project: (Interview, Experience, Report) with a Non-Dominant Social Group (25%). Due Aug 11.**

Purpose: To have you empathically experience newness in the form of a different and non-dominant culture so that you can relativize your own cultural norms and learn about a specific group. Emphasis on emotional responses and self-reflections.

First: Choose a non-dominant cultural group in U.S. society of which you are NOT a member, (or one of your choice, with instructor approval) from among the following (Note: Amount of risk and newness for you will be a factor in grading.

Some examples:

- African Americans (incl. subgroups, e.g., Haitian, other Caribbean, African, etc.)
- Latino/as/Hispanics (incl. subgroups, e.g., Puerto Ricans, Mexicans, etc.)
- Asians (incl. subgroups, e.g., subgroups within East Asians, South Asians, Pacific Islanders, etc.)

- Middle Easterners (incl., Lebanese, Moroccans, Palestinians, etc.)
- American Indians (incl. Cherokee, Mohawk, Lakota, Hopi, etc.)
- Individuals with Disabilities (preferably visible)
- Lesbians and/or Gay men
- Transgendered persons
- Persons who are in poverty
- Persons from Appalachia
- Religious minorities or unfamiliar (to you) religious groups
- Recent immigrants
- Other?

After choosing a cultural group, do the following:

1. Make contact with someone from the group, either through referral from someone you know (including class members). Tell them that you are interested in their culture because you want to work effectively with them in your future.
2. Conduct an interview with someone from the group, as guided by the questions below
3. Participate in an experience alone (not with a classmate), as described below.
4. Write the report, as directed below.
5. (Possibly) Share your experiences in class, if time allows.

Individuals chosen for the interviews must not be your own family members or friends. If your cultural immersion is related to an ethnic group that you might have presented as a Special Topic Workshop (under Assignment #2 above), you must interview a different person and study a different subgroup.

Here is a recommended procedure:

- a. First, do some reading about the culture from at least two sources besides the related chapter in the text (e.g., journal articles; book chapters in *Ethnicity and Family Therapy*, *A Different Mirror*, etc.).
 - b. Conduct an interview with one member of that group, especially someone for whom that group membership is important, about their experience as a member of that group in the areas raised by the reading. See guidelines below
 - c. Join that person for a one-hour "plunge" experience within that cultural group – e.g., a social event, a religious service, a meeting, a festival, a gathering, an extended family experience.
 - d. Write an approximately eight page double-spaced report (excluding title page, abstract, and reference list) using the numbering system below. In general, use APA format. Give the report a title of your choice.
- I. A description of the "plunge" experience itself, including observations and subjective experience. (About one page).
 - II. A biographical sketch of the interviewee gathered through the interview (about one paragraph).
 - III. The content of the interview, including the following (You can add more questions if you'd like):
 1. How important is membership in that group to the person?
 2. What in particular is important?
 3. How does this membership affect his/her life?
 4. What is a source of pride and/or a positive dimension of being in that group?
 5. What is a less-desirable or negative dimension of the group's culture and/or of her/his membership?
 6. How does that group membership affect:
 - a. Social life?

- b. Career?
 - c. Housing/Geographical location?
 - d. Other issues, e.g., influence on movement in society, in the larger community, political activity, anything else?
- 7. What would that person like counselors to know about the group and its members?
- IV. A comparison/contrast of your interviewee with the generalizations and/or stereotypes of this group (e.g., referring to the sources you used in "a")
- V. A comment on any intersections of oppression that the person might have (e.g., being lesbian, poor, Latino/Latina, and female)
- VI. Factors to keep in mind if you were counseling this person or consulting with her or him (e.g., with her or him as a parent and you as a school counselor). Articulate why counselors must be aware of the cultural factors when they are counseling members of the targeted group and its potential impact on the counseling process.
- VII. Knowledge that you have gained about yourself through your interactions in this project including a critical analysis of your own attitudes, beliefs, assumptions and behaviors as related to this culturally different group.

All reports must be double spaced and use APA format. I recommend that you consult the *American Psychological Association Publication Manual*. Reports must be well-organized, express concepts in a clear and fluid manner, and develop ideas with enough elaboration and detail to adequately cover the subject. The proper mechanics of writing (i.e., spelling, punctuation, verb tense) are required.

You may be asked to share key facts, thoughts, and feelings about the plunge experience at the last class session, i.e., describe your experience and its impact on you to class.

Here is the rubric for grading the report:

Student Name:
Criteria for Evaluating Cultural Immersion Experience ("Plunge") and Report
I. The quality of the plunge experience (degree of risk, totality of the experience, choosing a non-dominant cultural group in U.S. society of which you are not a member and (= up to 5 points)
II. A description of the "plunge" experience itself, including observations and subjective experience. (About one page).
III. A biographical sketch of the interviewee gathered through the interview (about one paragraph).
IV. The content of the interview, including the following (You can add more questions if you'd like):
1. How important is membership in that group to the person?
2. What in particular is important?
3. How does this membership affect his/her life?
4. What are any sources of pride and/or a positive dimensions of being in this group?
5. What is a less-desirable or negative dimension of the group's culture and/or of her/his membership?
6. How does that group membership affect:
a. Social life?
b. Career?
c. Housing/Geographical location?

d. Other issues, e.g., influence on movement in society, in the larger community, political activity, anything else?
7. What would that person like counselors to know about the group and its members?
V. A comparison/contrast of your interviewee with the generalizations and/or stereotypes of this group (e.g., referring to the sources you used in "a")
VI. A comment on any intersections of oppression that the person might have (e.g., being lesbian and poor and Hispanic and female)
VII. Factors to keep in mind if you were counseling this person or consulting with her or him (e.g., with her or him as a parent and you as a school counselor). Articulate why counselors must be aware of the presented information when counseling members of the targeted group and its potential impact on the counseling process.
VIII. Knowledge that you have gained about yourself through your interactions in this project including a critical analysis of your own attitudes, beliefs, assumptions and behaviors as related to this culturally different group.
Points out of 25:
.....

4. Final Comprehensive Multiple Choice Examination (25%). Consists of 100 multiple choice questions based on reading of the assigned chapters and the related Powerpoint notes posted on Blackboard.

NOTE: For extra credit you must submit a one-page report within a week of the experience in which you (a) comment on the nature of the experience (one paragraph), (b) critique how the program or event was run (i.e., the processes used to teach, lead, etc.) and (c) discuss its relevance to diversity issues and what benefit it might have for your future career (professional application).

Grading Scale:

- 94 – 100 = A
- 90 – 93.4 = A-
- 87 – 89.4 = B+
- 83 – 86.4 = B
- 80 – 82.4 = B-
- 77 – 79.4 = C+
- 73 – 76.4 = C
- 70 – 72.4 = C-
- 65 – 69.4 = D
- Below 65 = F

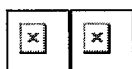
Summary of Assignments and Exams, with Grading Percentages:

1. **Commentaries** (N = 10 at 3 points each. (Total: 30%)
2. **Special Topic Workshop** (20%); to be rated for interest, content, and educational value and member participation; instructor will assign individual grades out of 13 points.
3. **Cultural Immersion ("Plunge") Project**. (25%).
4. **Final Comprehensive Multiple Choice Examination** (25%).

Plan for Student Workshops: (Appx three leaders per workshop)

Date	Topic (use the text chapter and at least one source)	Leaders
Feb 12	Issues in and Strategies for Working with European Americans (use at least 2 chapters from <i>Ethnicity and Family Therapy</i> as a basis)	
Feb 12	<i>Issues in and Strategies for Working with</i> Latino/a Americans (include training video)	
Feb 26	Issues in and Strategies for Working with African Americans (include training video)	
Feb 26	Issues in and Strategies for Working with Asian Americans (include training video)	
Mar 5	Issues in and Strategies for Working with Social Class	
Mar 26	Issues in and Strategies for Working with Sexual Orientation (include training video)	
Apr 2	Issues in and Strategies for Working with Gender	
Apr 9	Issues in and Strategies for Working with Religion and Spirituality (include training video)	

Appendix F**Primary Investigator NIH/IRB Certificate**



Certificate of Completion

The National
Institutes of Health
(NIH) Office of
Extramural
Research certifies
that **nial quinlan**
successfully

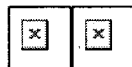


completed the NIH
Web-based
training course
"Protecting
Human Research
Participants."



Date of
completion:
09/17/2008

Certification
Number: 97072



Appendix G**Sample Student Weekly Commentary**

Commentaries: Regular commentaries (N = 10 at 3 points each. Total: 30%)

The commentary consists of a regular entry of a sentence or two on each of the following, submitted to the *Assignments* function n Blackboard (Bb), for the dates indicated:

- (a) your written personal reactions to the class sessions and/or thoughts about your learning so far (i.e., comment on your discoveries, your interests, and your concerns). The commentary is confidential.
- (b) written "nuggets" from the reading, which consist of key ideas, uncertainties, and disagreements from every reading. After or during your reading, pull out a key idea, or speculate on some issue that emerges for you from the reading. A nugget is your chance to actively confront the material, on an emotional or analytical level. **A written comment is expected on every assigned reading (e.g., each chapter)**
- (c) your actual written responses to any other assigned activities (e.g., activities from the text).*

*NOTE: BRING A COPY OF YOUR RESPONSES TO THE ASSIGNED CHAPTER EXERCISES TO CLASS SO THAT WE CAN DISCUSS THEM. YOU DO NOT HAVE TO SHARE ANY INFORMATION THAT YOU DO NOT WISH TO, HOWEVER.

Be self-reflective and honest. The commentary will not be graded for any "correctness." It will be evaluated for your honest and open effort to confront, even struggle with, the material.

Appendix H**IRB Application/Exemption**

APPENDIX

OLD DOMINION UNIVERSITY

APPLICATION FOR EXEMPT RESEARCH

Note: For research projects regulated by or supported by the Federal Government, submit 10 copies of this application to the Institutional Review Board. Otherwise, submit to your college human subjects committee.

Responsible Project Investigator (RPI)

The RPI must be a member of ODU faculty or staff who will serve as the project supervisor and be held accountable for all aspects of the project. Students cannot be listed as RPIs.

First Name: Danica	Middle Initial:	Last Name: Hays
Telephone:	Fax Number:	E-mail:

Office Address:

City:	State:	Zip:
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Department:	College:
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Complete Title of Research Project: A Phenomenological Case Study of the Multicultural Counseling Experience of Students and Faculty in Relation to Their Multicultural Competency and CACREP Standards	Code Name (One word): MCC/CACREP
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Investigators

Individuals who are directly responsible for any of the following: the project's design, implementation, consent process, data collection, and data analysis. If more investigators exist than lines provided, please attach a separate list.

First Name: Nial	Middle Initial: P	Last Name: Quinlan
Telephone: 757-218-0603	Fax Number:	Email: nquinlan@odu.edu

Office Address: 1100 Wormley Creek Drive

City: Yorktown	State: Virginia	Zip: 23692
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Affiliation: ☐ Faculty ☒ Graduate Student ☐ Undergraduate Student
☐ Staff ☐ Other

First Name:	Middle Initial:	Last Name:
Telephone:	Fax Number:	Email:

Office Address:

City:	State:	Zip:
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Affiliation: ☐ Faculty ☐ Graduate Student ☐ Undergraduate Student
☐ Staff ☐ Other

List additional investigators on attachment and check here: ☐

Type of Research

1. This study is being conducted as part of (check all that apply):

- | | |
|---|---|
| <input type="checkbox"/> Faculty Research
<input checked="" type="checkbox"/> Doctoral Dissertation
<input type="checkbox"/> Masters Thesis | <input type="checkbox"/> Non-Thesis Graduate Student Research
<input type="checkbox"/> Honors or Individual Problems Project
<input type="checkbox"/> Other _____ |
|---|---|

Funding

2. Is this research project externally funded or contracted for by an agency or institution which is independent of the university? Remember, if the project receives ANY federal support, then the project CANNOT be reviewed by a College Committee and MUST be reviewed by the University's Institutional Review Board (IRB).

☐ Yes (If yes, indicate the granting or contracting agency and provide identifying information.)
☒ No

Agency Name:
Mailing Address:
Point of Contact:
Telephone:

Research Dates

3a. Date you wish to start research (MM/DD/YY) 01 / 10 / 2009
3b. Date you wish to end research (MM/DD/YY) 08 / 15 / 2009

Human Subjects Review

4. Has this project been reviewed by any other committee (university, governmental, private sector) for the protection of human research participants?

☐ Yes
☒ No

4a. If yes, is ODU conducting the primary review?

☐ Yes
☒ No (If no go to 4b)

4b. Who is conducting the primary review?

5. Attach a description of the following items:

- ☒ Description of the Proposed Study
- ☒ Research Protocol
- ☐ References
- ☒ Any Letters, Flyers, Questionnaires, etc. which will be distributed to the study subjects or other study participants
- ☐ If the research is part of a research proposal submitted for federal, state or external funding, submit a copy of the FULL proposal

Note: The description should be in sufficient detail to allow the Human Subjects Review Committee to determine if the study can be classified as EXEMPT under Federal Regulations 45CFR46.101(b).

Exemption categories

6. Identify which of the 6 federal exemption categories below applies to your research proposal and explain why the proposed research meets the category. Federal law 45 CFR 46.101(b) identifies the following EXEMPT categories. Check all that apply and provide comments.

SPECIAL NOTE: The exemptions at 45 CFR 46.101(b) do not apply to research involving prisoners, fetuses, pregnant women, or human in vitro fertilization. The exemption at 45 CFR 46.101(b)(2), for research involving survey or interview procedures or observation of public behavior, does not apply to research with children, except for research involving observations of public behavior when the investigator(s) do not participate in the activities being observed.

 X (6.1) Research conducted in established or commonly accepted educational settings, involving normal educational practices, such as (i) research on regular and special education instructional strategies, or (ii) research on the effectiveness of or the comparison among instructional techniques, curricula, or classroom management methods.

Comments:

 (6.2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: (i) Information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; AND (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Comments:

 (6.3) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior that is not exempt under paragraph (b)(2) of this section, if:

(i) The human subjects are elected or appointed public officials or candidates for public office; or (ii) federal statute(s) require(s) without exception that the confidentiality of the personally identifiable information will be maintained throughout the research and thereafter.

Comments:

 (6.4) Research, involving the collection or study of existing data, documents, records, pathological specimens, or diagnostic specimens, if these sources are publicly available or if the information is recorded by the investigator in such a manner that subjects cannot be identified, directly or through identifiers linked to the subjects.

Comments:

____ (6.5) Does not apply to the university setting; do not use it

____ (6.6) Taste and food quality evaluation and consumer acceptance studies, (i) if wholesome foods without additives are consumed or (ii) if a food is consumed that contains a food ingredient at or below the level and for a use found to be safe, or agricultural chemical or environmental contaminant at or below the level found to be safe, by the Food and Drug Administration or approved by the Environmental Protection Agency or the Food Safety and Inspection Service of the U.S. Department of Agriculture.

Comments:

PLEASE NOTE:

1. You may begin research when the College Committee or Institutional Review Board gives notice of its approval.
2. You **MUST** inform the College Committee or Institutional Review Board of ANY changes in method or procedure that may conceivably alter the exempt status of the project.

Responsible Project Investigator (Must be original signature)

Date

Purpose of Study

The purpose of this phenomenological study is to explore and describe the experiences of graduate students and diversity core area instructors in a multicultural course. The work intends to highlight the extent to which multicultural competency and CACREP standards are reflected in course work and how this course work and instruction affects students' perception of their multicultural competence. This will be done through examination of documents, student focus groups, faculty interviews, and observations. The goal of the study is to add to the empirical literature that has examined CACREP standards and their influence on multicultural counseling training.

Most studies to date have included a broader review of what affects multicultural learning and meaning making in a classroom including: the traditional constructs of instructor style; knowledge and effectiveness (Banks, 2002); syllabus content; depth and breadth of assignments and readings (Pillari, 1998); and role modeling by instructors as a multicultural teaching tools (Bandura (1986), McAuliffe (2002)). This study will consider the experiences of students and faculty in multicultural training.

Research Questions

What are the experiences of counselor educators and students in a graduate CACREP accredited multicultural counseling course? How, if at all do CACREP standards relate to multicultural counseling course structure, process and experience?

Methodology

Most studies multicultural counseling education to date have included a broader review of what affects multicultural meaning making in a classroom including: the traditional constructs of instructor style; knowledge and effectiveness (Banks, 2002); syllabus content; depth and breadth of assignments and readings (Pillari, 1998); and role modeling by instructors as a multicultural teaching tool (Bandura (1986), McAuliffe (2002)). Current literature is limited, however, in its review of the experience of the students in the classroom, particularly for graduate multicultural counseling students. This study has as its purpose to explore the experiences of students and instructors participating in a multicultural counseling course.

The study will be conducted as a bounded single case study of a CACREP accredited Master's level course concerning social, diversity and multicultural competence. The course selected for this study is ODU's COUN 655, Social and Cultural Issues in Counseling offered in the Spring 2009. At the beginning of the semester the proposed study will be introduced to the

class, students will be offered the opportunity to participate, those who choose to participate will be given a demographic works sheet. Approximately 15 students will be offered the opportunity to participate in one of two focus groups addressing their experiences and perceptions of the course. In addition, a third focus group will moderated consisting of approximately 5 students who are completing their internship course work (COUN 665, COUN 666, COUN 667, and/or COUN 668). Focus groups will last no longer than 2 hours and each participant will be provided a gift certificate for \$25.00, as compensation for their time. Finally, three faculty members who have taught the course will be interviewed to gain their insight and perspectives on their experiences teaching the course. Each faculty member will be interviewed two times, and each interview will last approximately one hour. Observations of the classroom will be conducted throughout the semester as well as a review of documents including: CACREP Standards, Course Syllabi, Course Planners, and other course documents made available by the participants.

All information gathered from participants will be held in strict confidence. Confidentiality and the limits of confidentiality will be explained in advance to each participant. No identifying information will be recorded or retained that may identify a participant in the study. Focus group and interview transcripts will be recorded. These recordings will be maintained in a secure location until transcribed. Once transcribed all audio recording will be destroyed. Participants will be reminded that they can decide not to participate at any time during the study.

VITAE

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NIAL PATRICK QUINLAN

SUMMARY

A strongly self-motivated and deeply driven individual with a clear record of achievement combining counseling, respect, open-mindedness, honesty, leadership, planning and relationship building, and guidance skills. Uniquely qualified to work with multicultural, diverse populations as a result of extensive immersion in a variety of cultures. Counseling theoretical base is humanistic with an infusion from both the existential and cognitive/behavioral approaches.

EDUCATION

- MEd. Community Agency Counseling *Old Dominion University - May 2004*
- B.S.M. Management *Tulane University - May 1981*

PROFESSIONAL COUNSELING EXPERIENCE

- **Private Practice** – Norfolk, and Yorktown, Virginia 2009.
- **Licensed Professional Counselor** – Commonwealth of Virginia 2008.
- **Psychotherapy and Addiction Services** - Newport News, VA 2004 to 2006
Provide group and individual counseling to men and women with a history of substance abuse and addiction. Population includes men and women, individuals transitioning out of prison, EAP, and self referrals.
- **Old Dominion University Counseling Center** - Norfolk, VA 2003 to 2005.
Provided group and individual counseling to students attending University, Helped students with depression, anxiety, self esteem, gay and lesbian issues, time management, family/relationship issues, PTSD, etc.

BUSINESS MANAGEMENT EXPERIENCE

- Domestic and International Marketing and Sales Management
Adaptivenergy 2008 – Present
nVIEW Corporation - Newport News, VA 1999 – 2001
Yachting Electric – Newport News, VA 1997 – 1999
nView Corporation – Newport News, VA 1992 – 1997
PPG Industries, Inc. – Dallas, San Antonio, & Houston, TX; Jackson, MS; San Juan Puerto Rico; and Atlanta, GA 1981-1992

ADDITIONAL PROFESSIONAL ACTIVITIES

Adjunct Instructor – Old Dominion University – Norfolk, VA. Human Services
447 Addictions at Tricities Center and 444 Psychoeducational Groups Teletechnet.

Co-taught Master's Level Group Therapy Class with Dr. Nina Brown – Old Dominion University – Norfolk, VA Fall 2008
 Site Adjunct Instructor - Old Dominion University - Norfolk, VA. Teach Human Services Internship 2006 - Present Virginia Beach Higher Education Center and Peninsula Higher Education Center.

Supervised Master's students in Practicum and Internship – Old Dominion University – Norfolk, VA – Spring, Summer and Fall 2008

Board Member-Atlantic Group Psychotherapy Society from 2004 to 2007. Worked on improving attendance at conferences, increased young Professional Membership.

Co-led a "Small Group" on Diversity at Mid-Atlantic Group Psychotherapy Society's Spring 2007 Conference.

Passed the National Counselor Examination for Licensure and Certification - 2003.

COMMUNITY ACTIVITIES AND VOLUNTEER WORK

Katrina Relief Effort - New Orleans, LA October 2005
 Volunteered as Disaster Mental Health Red Cross Support for the relief effort post Katrina. Working primarily with the mental health of Red Cross Volunteer Staff. In addition provided victim relief support - delivering food, supplies and shelter support.

Helped establish James Vogeley & Nial Quinlan GLBT Endowment at Duke University.

Serve the U.S. Department of Agriculture - York County Extension Office as a certified Master Gardener to advise, educate and promote safe and environmentally considerate gardening practices.

Volunteered at the Williamsburg AIDS Network in Williamsburg, VA. Trained as a Big Brother and as an AIDS Prevention/Awareness Instructor.

PROFESSIONAL MEMBERSHIP AND DONOR SUPPORT

Member of CSI – Chi Sigma Iota Honor Society 2008 – Present.

Member of Virginia Counseling Association, American Counseling Association, Mid-Atlantic Group Psychotherapy Society and the American Group Psychotherapy Association.

Outstanding Donor to The Southern Poverty Law Center and Teaching Tolerance Program, National Wildlife Foundation, Chesapeake Bay Foundation, Mariners Museum, WHRO and the Human Rights Campaign.

Fluent in both Spanish and English. Avid Boater, swimmer, and gardener.